1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

487 the brilliant blue of the skies. Bumpy, dried mud-paths ran through the bare fields and thin, grey meadows. Then came rolling plains, across which ran a puzzling confusion of paths. On the edge of the steppe stood a [486] Syrian Custom's station, where our passports were examined. At last we could leave the overland route; and now, without paths or signposts to guide us, we were in the uncharted desert. Our automobile raced over the hard, dry, pebble-strewn soil, ever eastward, along a never-ending, narrow tongue of land that seemed to dip deeper and deeper into a boundless, shimmering sea. A cloudless sky rose above us and on either side were misty gleams of water over which the air quivered. Suddenly, like apparitions out of the haze, appeared some Arab sheep-breeders. [492] They had but few camels and horses with them, but they rode on asses—a sign of their decadence. They were Fua're. We noticed them as we bore away towards a sheet of water glistening in an elongated depression of the desert.

133 Mirages were frequent and often incredibly deceptive. Only with difficulty was it possible to distinguish the real rain pools, which were only a foot or so deep with their surfaces ruffled by the wind, from the phantom pools, whose surfaces would be smooth and glassy. Suddenly we noticed ahead of us numerous flocks of sheep. Almost breast-deep they were crossing the flooded land. Automatically I reduced speed, for I suddenly saw, not a hundred yards ahead, a gleam of water—a shallow lake—and we were driving straight into it. I twisted the steering-wheel round, and then only did I realize that what we saw was a dry trough filled with

VI

The Commander of Our Camel-Saddles

721 [202] WHEN WE DREW rein, slaves were already lighting a huge signal-fire to call together the warriors of the tribe. A strong raiding-party of the Bishri (the three federated clans of the Anaza: the Fid'an, Saba, and Amarat) was reported to be advancing. It was said to number five hundred camel-riders, with some hundreds of war-mares. Perhaps the numbers were exaggerated.

That night Amir Fuaz made all his dispositions. Before the first grey of dawn Faris was at my bedside. "Awake, if thou wouldst ride with us," I heard him say, with a laugh. I jumped up and hastened to make ready for the march. Faris handed me a filled water-skin, a lump of pressed dates, several balls of hard Bedouin cheese, the size of a fist, and a stack of fresh-baked [492] bread-cakes. With the help of Mnahi, who was to be my rider-attendant, I stowed everything in the saddlebags of my *dhalul* (racing-camel), saddled Sadha, my white war-mare, and tied her by her halter to the dromedary's cinch.

Amir Fuaz had appointed Faris leader of our camel corps.

724 It was still dark when we started. The moon had set. The night was calm and the voices of the riders chanting as they rode made no echo, but moved over the desert

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

like a wave of sound—eerie, magic, beautiful. In the darkness loomed the indistinct figures of the camels; now and then only was heard the faint padding of soft soles, or the creak of a saddle. Thus, like riders from another world, we made our noiseless way among the hills, till dawn broke over them and at last the sun rose.

Slender, silver chains, braided girths, and coloured halters, embroidered with blue and red beads, adorned the necks and flanks of our camels. At their sides cantered the riderless mares, necks gently arched, supple backs taut, tails high—held only by the gay-coloured top-piece of the woollen headgear; for the Bedouins of Arabia, in contrast to the African, use neither bit nor bridle. The thin saddle-cloths were made of panther or gazelle skins, secured by a narrow leather girth.

Like wildcats, with glittering eyes and taut muscles, the companion-riders crouched behind their comrades on the high humps of the camels, carbines at the ready. From their shoulders floated the ends of their *kaffiyahs*, which they wore wound about head and neck.

In the early afternoon, Faris, riding at our head in the midst of his black bodyguard, gave the signal to change mounts; he had seen a dust cloud which, it appeared, was caused by two automobiles now approaching rapidly.

In the twinkling of an eye, sixty-seven fierce fellows had flung themselves, rifle in hand, from their trotting dromedaries to the backs of their mares and had unslipped the lines from the camel-girths. Then they dug their bare heels into their horses' flanks, and leaving the camel-troop behind, forged ahead and were lost in a

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

000 thigh. She loved to rub herself against me and to play with me; and at night, chewing her cud, she would snuggle and bend so cleverly that I had a comfortable, sheltered bed-place against her warm body.

She was sumptuously caparisoned. Her *shedad*, the silver-mounted saddle of acacia wood, with its leather cushions and three sheepskins, still rests on the floor of my room; and often of an evening I sit on it and read, or dream of Maha, the fleet Sharrarijeh. On the wall of my room hangs, wonderfully preserved, her saddle trappings and the huge goat-hair saddlebags, with long rows of knotted tassels and braided fringes that used to reach far below Maha's belly and swing in rhythm with her gait. Her *rashma*, too, I still have—the head-halter of fine, coloured wool—red, blue, and green on a black background.

492 533 Shouting merrily to one another and singing camel-songs, we trotted southward. In Arabia neither spurs nor whips are needed for urging on horses or camels. The riders' cheerful, rhythmic chants, their merry yodeling, their clear melodious voices, suffice. The Arab voice is very unlike the nasal, sleepy, monotonous croak of the Egyptians and Syrians. The Bedouin camel-songs are masculine, bold, and tuneful, so that the camels and the horses love this diversion. On the march these hardy, lean riders will sing hour after hour. But often enough they will be silent, when hunger, thirst, and dust have wearied them, or when it is expedient to muffle mouth and nose from the heat and sand.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

●492
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Bedouin Raiders Riding out of Camp

Preparing for the Long Migration

221

following page 48.

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

hour—but not half of that, as the crow flies—they were 133
doing well. When I expressed my wish to cross it, Faris sensibly protested that we were in no way prepared for such an undertaking and I had to content myself with Faris's extension of our ride southeast on the Nufud's margin. The desert spreads out here, sending broad tongues into the West Arabian plain; and it was over these outcrops that we first travelled, now among high dunes, then, a whole day long, across an upland flat. We rode round weathered sandstone ridges and across low depressions with dried-out rain pools, until we struck the Nufud proper again. There we reached the southernmost point of our journey. According to Faris, another day would take us to Teyma; we were thus within fifty miles of that famous oasis.

Up and down, up and down, went our way, as if over the humps of a myriad crouching, giant camels. At times our beasts became nervous and had to be led; and we even had to slip off our sandals or shoes to make headway, and on oversteep slopes stamp down footholds or shovel out steps with our hands and feet. It was fortu- [492] •
nate that we rode *dhaluls*, accustomed from early days to the Nufud. Camels from the flint desert or the lava regions will, indeed, steadfastly refuse to set foot on these unfamiliar sands.

The cheeks of the dunes were saturated with sunshine, glowing a deeper red as the day declined. They gleamed as if they were covered with smooth crimson silk. Were these virgin dunes, never yet trodden by a human being, knowing only the innocent little feet of the dainty gazelles?

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

XII

Camels, Women, Children— and Locusts

231 OH, THESE CAMELS! They stamp and trample; they buck, they quarrel, they weep and take fright—yes! And they laugh; they are helpless, but ever and anon rebellious. They will run like a machine for hours, [492] and all at once stop or refuse to budge. Only with a rider in the saddle are they erect, proud animals, self-assured, noble, moving with elastic strides. With a dull herdsman seated on its hump, a camel too becomes dull, lazy and—gluttonous.

The camel is not merely a creature to ride. The nomad [262] makes use of it in many other ways. He cooks its wiry sinews and leathery muscles and eats them, though, even after boiling, the flesh is so tough that one's teeth are either blunted or loosened in the effort to chew it. The Arab drinks the camel's milk, and often in times of stress he will drink the turbid, sour fluid secreted in the [515] creature's stomach. On cold mornings the people warm their hands in the camel's urine and even wash their hair with it. It works deadly destruction on the parasites! The wool of the camel is collected and woven into [287] material for herdsmen's coats and for the garments of the women and children. The poor animals are loaded with incredible burdens; their dung provides fuel for

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

584 shall never be at peace until the slender blossom bends before the storm of my love," he said.

A few hours later Tuëma came. Her friend had given her the good news of her lover's return.

•[492] She appeared over the brow of a hill. Then she drew rein and leapt from her sorrel, drawing the halter between its forelegs and tying it over the left hock; thus the mare was free to graze, but could not run away.

Tuëma walked toward us with the grace of a fawn and we went to meet her. She put her arms around Faris's neck and said tenderly: "O thou, my life." And he replied: "O thou, my faith." Then we sat down together on the hill-top.

584 Tuëma cast her eyes about and asked with a mischie-
431 vous laugh: "Where is my bunch of wild flowers? My big beautiful bouquet?"

"Thy bunch of flowers?"

"Yes, and the silver anklets?"

Faris put on an air of importance and jingled the trinkets which he had in his pocket. Tuëma then gave him a look of surprise and, jumping up, reached for the hand which he had thrust into his pocket; but with the other he held her arm fast and said: "Thou must shut thy eyes and not open them until I have kissed them."

[301] She did as he bade her. Then he drew from his pocket the silver bangles which he had procured in Jauf and slipped them on Tuëma's ankles. She begged and begged to be allowed at least one look at the gift. "Not yet," cried Faris; "first I must deck thee with the flowers of the desert, the imperishable ones."

One by one the enamoured youth unloosed the ends

lr Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

●492
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Raiders Resting on the Edge of the Nufud Desert

Riders Assembling to Go on a Raid

opposite page 81

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

221[x] North send them the longed-for rains. There had been no rain for weeks, except only in the region of Rueyshdat, where it had rained almost in torrents. The broad depressions were still full of water and smaller pools and puddles were dotted all over the district.

At last came the time for the start. The whole desert basin was alive and thronging with herds moving in one great heaving mass. There arose the confused din of more than three hundred thousand animals, which for miles round spread a penetrating musk-like smell.

492 493 221[x] Apart, on the flanks of the main mass, were the pack-camels, laden with tents, equipment, provisions, and so forth, under the guard of their drivers. Hundreds of lofty travelling-litters loomed up among them—the *kethabs* of the *shiyukhs* and wealthy tribesmen, tall "riding-tents" with widely curved horns, balanced on the backs of the long-legged beasts. Their interiors are adorned with costly silk and cashmere stuffs; the seats and backs are lined with rugs and padded with soft cushions. Like the wings of giant butterflies, the spreading sides of these tall and airy structures dipped above the tossing sea of animals.

221[x] Unceasingly, the stream of camels welled up from the basin to unite in an immense tidal wave more than five miles wide. The great columns of the camel trains began to take shape. With tireless energy, in all this heat, dust and noise, riders on sweating horses galloped from side to side, directing the herders where to fall in with their charges, mother camels and baby camels. The air resounded with the roaring, braying and squealing of the camels, the neighings of horses, the calls and curses of

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

were rolling up the tenting and covering the remains of the fire with sand. Milk-white camels were brought up for the women and girls of the *Sheykh's* household and made to kneel, so that they could mount to the travelling-litters on their backs.

In litters and saddlebags were carried the young of all species. From the lofty "riding-tent" of a *sheykh* looked out a smiling woman with a child at her breast. A camel calf, too unsteady as yet to travel on its feet, hung in a hamper suspended from its mother's hump; on her other side the wistful faces of two little girls peeped from the saddlebag. A troop of baby camels a few days old crowded up curiously and their mothers came and nuzzled them and tried to push them away.

Carried on camels in special saddle-frames, or hanging limply in the arms of their riders, were young foals, exhausted and starved, because the mother mares had been dry for days. Only the dogs were fat. They could glut themselves on the droves of fallen animals.

The multitude of the assembled tribe, with its chattels and herds, had swelled to gigantic proportions. Nothing like it had happened for generations. The whole nation was in movement. This was not one of the ordinary migrations that take place in the spring or autumn; rather was it one of the historic tribal exoduses that occur once in a generation—or century.

In their hundreds of thousands, grunting camels swarmed over the face of the wilderness. Their long necks rose and fell rhythmically. They undulated and flowed on as if they were carried forward by some invisible movement of the ground. Like locusts, they

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

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701

Raswan and Prince Fuaz with the Great Horsemen of the Ruala

[727]

Return from the Raid

following p. 128 (a)

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

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291
492

Amir Fuaz ibn Nauaf An-Nuri, Mounted on His War-Mare, Shiha

following p. 128(b.)

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

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.492

Camel Troop of the Ruala Returning from a Raid

Bedouins of Arabia on the War Path

opposite p. 129

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4
Bedouins MJ4

Two days later we camped at the well of Al-Hajal, where our camels and horses were watered. One of the Fid'ans scraped a shallow hole in the soil and spread the saddle leather from one of the camels over it. Into this simple but practical trough we poured the stale water from the well.

After we had watered our animals, we travelled onward in the dry bed of the Al-Hajal *wadi*. We were crossing a flat between two branches of it when suddenly shots rang out and bullets whistled over our heads.

The Fid'an wheeled instantly to gallop out of range, but they did not get far. Our assailants, imperfectly visible but obviously numerous, followed up their warning volley with a raking fire that in as many seconds unhorsed four of the fugitives. Seeing that to escape was impossible, and to fight hopeless, they all stopped and signalled their surrender to the advancing force of camel-riders. More than a hundred of these had grown out of the ground, as it were, before my astonished eyes. The Fid'an had walked into a trap. They had been too reckless even to send scouts ahead.

I knew instantly that the newcomers were Ruala. The Saba have as intimate a knowledge of that region, but only the Ruala take the field with so many fine racing-camels; the Saba, like the Fid'an, favour horses.

"The Lord be with us!" exclaimed Matan, the leader of the Fid'an freebooters, now thoroughly frightened. He clearly thought himself lost; and he had every reason to believe that I should use the opportunity of paying him back in kind. But I reassured him. "We have made peace with thee," I said, "and I shall tell the leader of

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

224 entered the goat-hair roofs to sit round the camel-dung fires.

517 After midnight the parties broke up and we returned to our own camping-place. The Bedouins love these nocturnal palavers and, when not wandering, rest during the day in preparation for the long evening sittings.

224 We rolled up in our sheep skins for some hours, close to the fire, for the night had turned bitterly cold. Scarcely had we fallen asleep when it seemed to be time to get up again. It was still dark. Muffled figures rose and moved to the glowing embers, warmed their hands over them and thrust twigs into them to light their cigarettes.

"Get up, children!" was the cry.

• 492 The slaves went down the lines of camels, took off their woollen knee-hobbles and kicked or slapped them on the flanks. One by one the *dhaluls*, shadowy in the dark, rose and were saddled. The mares were as yet spared; they were to be ridden only in the chase. We led them with us, as usual, tied to our camels.

Dawn passed into a glowing, golden morning. Far out over the plain everything appeared pure and transparent, even in the farthest distance. Our spirits were refreshed, our senses awakened. The hunters changed from camel to horseback when we neared the ponds of Khabra Mirfiah, toward which ran many gazelle tracks.

Our beaters swarmed out and quickly put up a troop of gazelles, which they drove toward us.

The wild hunt was up. Halloo! How our mares stretched out! How the hoofs flew, as hunters and

2: Musil MD4 Rwala MD4

231, 232, 233, 492, 539

[General information about horses and camels will be found in category 231. Specific information about breeding, diseases and veterinary science will be found in category 232, about herding and pasturing in 233. Specific information pertaining to the use of camels and horses in transportation, associated practices and descriptions of gear will be found in category 492. For native texts applying to camels see category 116, pp. 340-346, 358-368; to horses, pp. 383-388.]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

Fabrics are woven on a loom, *naṭw*, the names of the different parts of which as shown in Fig. 10 are: *a*, *râs an-naṭw*; *b*, *sida*ʾ; *c*, *ḥafa*ʾ; *d*, *nîra*; *e*, *ʿûd an-nîra*; *f*, *minšâz*; *g*, *ʿâžba* (or *leḥama*); *k*, *minša*ʾ; *h*, *ḥatwa*; *j*, *ḳâʿa*; *l*, *šîṣa*.

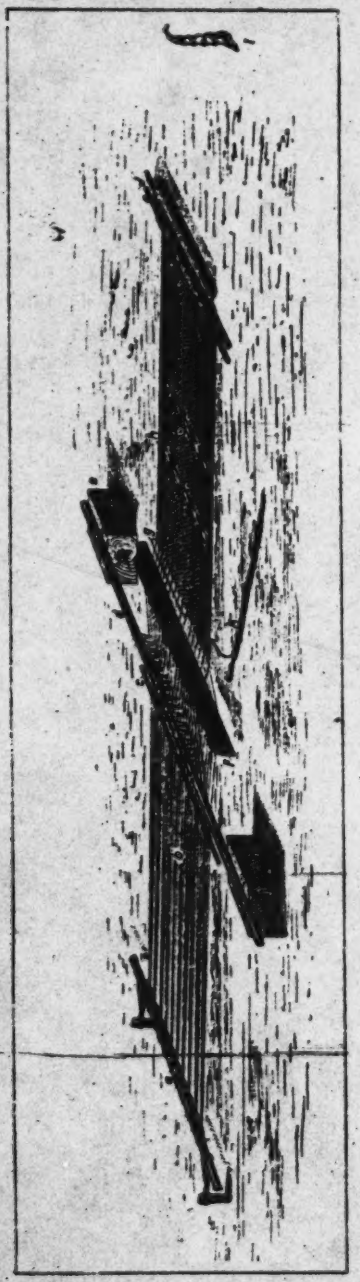

FIG. 10—A loom, *naṭw*.

The best silk kerchiefs and garments are kept in a small box, *ṣandûḳ*, which has a thin lining of tin.

By the side wall are placed the litters, either *žetab* or *ḳenn*, and the saddle bags with brightly colored trappings and long tassels, *mezwede*.

The *ḳenn* (pl., *ḳnene*) litters (Figs. 11, 12, 13) resemble rectangular cages, narrower at the bottom, and are made of wooden poles. The main poles forming the frame are called *ʿaṣjân* (Fig. 11, *c*), the four cross poles joining the main poles are called *mibṭâḥ* (*b*), and the vertical pole which strengthens the two back cross poles in the middle and terminates in a wooden knob is called *rwêʿi* (*a*). The *ḳenn* is fastened to the saddle known as *bedd* (or *wiṭr*) (*d*).

The *žetab* litters (Figs. 14, 15, 16, 17, 18) are decorated in the most splendid manner. On the back of the camel is placed a saddle known as *wiṭr*, reinforced with cushions, *bdûda*. Upon these rest two pairs of wooden ribs, *ẓlâf* (Fig. 14, *f*), each terminating in a cone, *rwêʿi* (*a*, *j*). Two pairs of flexible poles, *ʿaṣfûr* (*d*) and *žaʿade* (*g*), each more than 5.5 meters long,

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

are supported on these ribs and are fastened to the cones by stakes, *ḥoṣra* (*e*). The poles are joined by cross pieces, *ǧamb* (*h*) and *sâmûk* (*l*), and arched so that they form two pairs of wings, *ǧenâḥ* (*n*). These wings are drawn together in the middle on the top by means of wooden stakes, *lebad* (*k*) and *ḥani* (*m*). In the middle of the whole structure between the wings a leather seat, *soffa* (*c*), like a deep bowl is stitched to poles called *mibṭâḥ* (*b*). Of the poles which make the wings the upper parts and the outside ends of the lower parts have leather or linen twisted round them. The remainder of the lower parts, as well as the outer part of the two cones, are gaudily decorated with tiny shells. Here on a dark background there are small squares with red edges, and in the middle a blue rose with red leaves made of shells. Between the squares there are small white stars also made of shells. From the lower part of each of the poles marking the wings there is suspended a dark-red strip of cloth, *ḥwât* (*o*), about twenty centimeters broad and provided with tassels at either end which hang right down to the neck and tail of the camel. Red cloths or ribbons are also fastened to the upper parts of the wings. The *žetab* is placed on the saddle with the pillow known as *bedd* and is secured by means of straps under the breast, *ḥaḳab*, the stomach, *bṭân*, and tail, *ṭafar*.

The appearance of a number of these litters during a march is impressive. If they are seen in the distance on a pink sand drift surrounded by a blue, transparent atmospheric haze, they resemble huge butterflies swaying freely to and fro in the air. In the almost entirely flat, grayish-white desert of al-Ḥamâd, a grayish-white camel bearing the *žetab* and covered with various gaudy decorations fades from sight, while the magnificent litters project above the horizon and glide along as if upon bright and regularly rising waves.

In addition to this the women's compartment contains wooden and copper utensils. The following are made of wood: a large wooden mortar for crushing grain, *mihbâš*, with a wooden pestle, *'amûd*; a *maṛrâfa*, or small trough with an outlet, *ṭe'ebeh*, and a handle; a *ḳadaḥ*, or circular wooden jar; a *daḳḳijje*, or circular dish; a *ḳdajḥa*, or small plate from Mecca, *meččânijje*; a *ḳarwa*, or large dish which can contain enough food for ten persons; a *'elbe*, or circular vessel for the leavening of dough; a *muḫmar*, or vessel measuring sixty centimeters in diameter and twenty in height, for the

415 kneading of dough; a *miswâṭ*, or large spoon for the mixing of foods; a *meṭ'âbe*, or deep vessel provided with an outlet, from which one may drink and for use in measuring, *čël*, butter.

The following vessels are of copper: *židr*, a large kettle with two rings by which it is carried and holding 80 liters; *ṭâse*, the same as a *židr* except that it holds only 20 liters; *ṭwâjse* (sic!), which holds 8 liters; *ṛallâje*, a small plate with a handle for the warming of butter; *saḥale*, a dish 20 centimeters in depth and 42 centimeters in width; *ṣaḥen* (or *ṣaḥn*), a large shallow pan for eating from (Fig. 29); a kettle always rests on three stones, *hawâdi*.

[492]

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[492]

FIGS. 11, 12—Kesa litters.

The women also make various vessels of hide. They rub half the hide of a camel, *ṣafḥa*, with salt, *tamleḥha*, and dough prepared from wheat or barley flour, *tatmorha*. They then leave it for five to seven days rolled up in a shady place. Afterwards they scrape away the remains of the flesh and all the hair and, after stretching the hide, they lay it in a tanning mixture made of *arṭa* or *neǧib* roots. The former is collected by the women themselves, but the latter is bought. Finally they rub the prepared hide thoroughly with the marrow of camel's bones or with camel's fat, *widak*, and from it they cut out and stitch, *teḫarrezha*, water bags, *râwije* (pl., *rwâj*).

415 These bags resemble large knapsacks. In the two upper corners are stitched firm leather loops, *ḫruba*, midway between which is an opening about 20 centimeters in diameter, *famm*, through which the *râwije* is filled. When the bag has been filled, the hide is stretched over this opening and tied up. At the right lower corner there is left an outlet about two centimeters in diameter, around which is a stout piece of hide, *'ezle*. This outlet is stopped with a wooden peg, *'ûd*, and tied round with a thin string of camel's hair. Through the

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

loops, *ḫruba*, are drawn coarse ropes, *'oṣob*, by which two *rwâj* are always tied to the camel's saddle, *mesâme*. A water bag of this kind will hold as much as 120 liters. Smaller water bags are known as *ḳrab*. A *žirbe kwejtijje* is made of oxhide and holds about 80 liters; a *žirbe baṛdâdijje* is made of a

FIG. 18—*Ḳeṇṇ* litters.

large goatskin and holds 60 liters; a *žirbe Šāmijje*, made at Damascus for the use of pilgrims, is likewise made of goatskin and holds 50 liters, while a *žirbe neǰdijje* (Fig. 19) of goatskin holds 40 liters. Smaller than the *žirbe* is the *ǰûd*, which will hold 20 liters of water and is carried by a single camel rider.

The *semîl* is a leather sack for sour milk. The *šakwa* is a small sack in which the herdsman keeps milk. The *ṣarf* or *naḥw* is a leather bag holding about 15 liters, in which dates or butter are kept. The *'ekka'* is a smaller bag which will hold 5 to 7 liters of butter.

The women also make buckets, *delw* (pl., *dli*), of hide. A bucket for 2 to 3 liters is called *ḳalaṣ*; a *sifra* contains 10 to 15 liters, and a *delw al-čebir* 20 to 30 liters of water, so that two men are needed to draw it up.

The water trough, *ḥawṣ* (pl., *ḥijâṣ*) (Figs. 20, 21, 22) also made by the women, consists of a leather bowl, *ṭawra*,

2:Musil S-4/5 (no date) 1928 MD4 Rwala MD4

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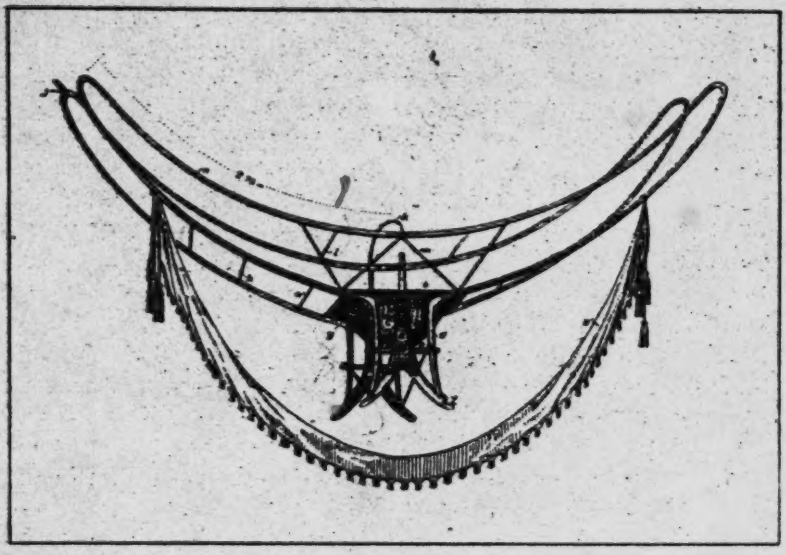

FIG. 14

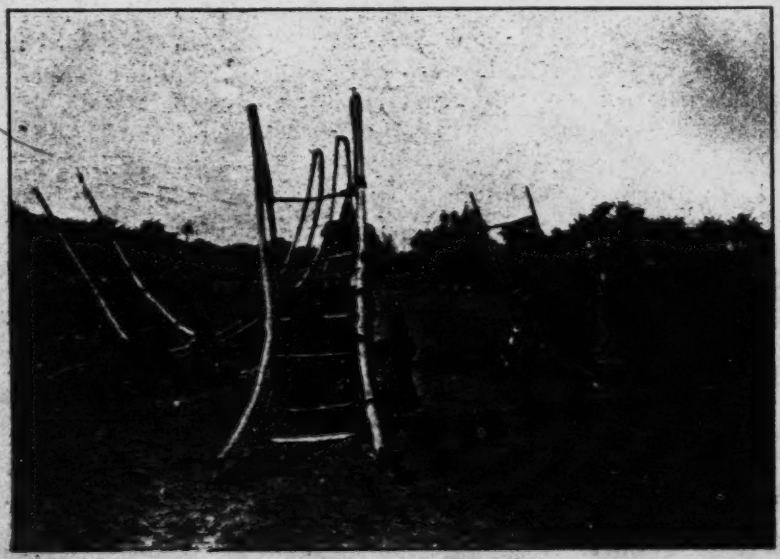

FIG. 15

FIGS. 14, 15—*Ṣetab* litters.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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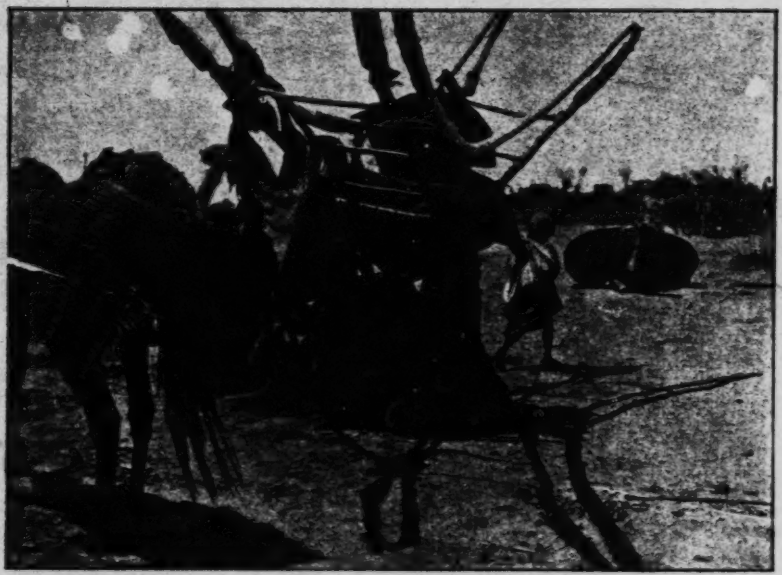

FIG. 16

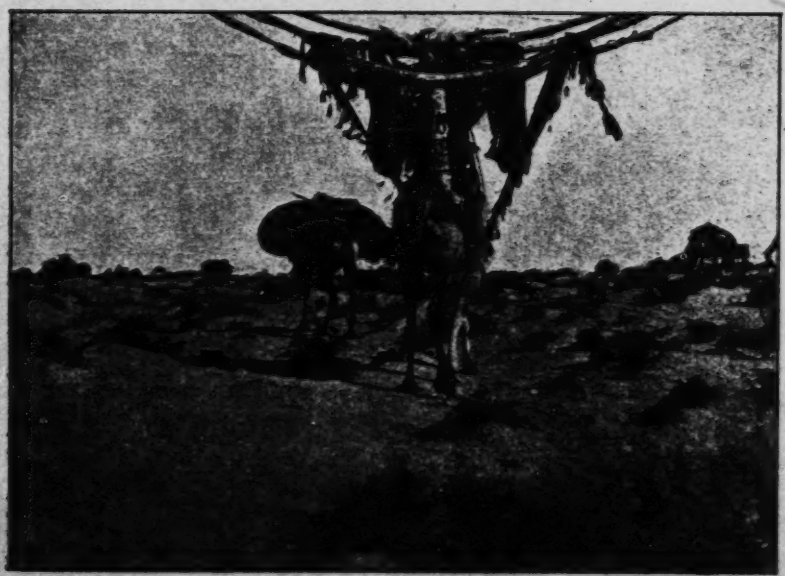

FIG. 17

FIGS. 16, 17—*Zetab* litters.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

231 night! They would tear him to pieces were he to go out unaccompanied by the master or someone they know.

342 If the camp is to be moved and the tents struck, the
484 mistress of the tent issues the order: "Take out the tent pegs,
492 *emsaw* (or *emṣa'û*) *al-wted*." The tent falls down. "Take out the tent poles, *ḫuḍû al-'amed*; spread the tent out, *eṣfeṭû al-bejt*; fold it lengthwise, so that it forms a strip [about one meter broad], *eṭwû al-bejt*." With the large tents the ropes, which are as long as thirty meters, are unfastened and tied up separately, but with smaller tents they are laid inside. The tent, folded up to a breadth of one meter, is rolled up symmetrically from both ends, making two bundles. When these have been rolled, *daraǧow*, to within two meters of each other, a tent pole is placed across beneath each bundle, which is then rolled once more, so that the poles are on top; the *krâṭ* rope is wound round one bundle, passed over, and wound round the other. A strong camel with a *mesâme* saddle is now brought up and made to kneel down, *nawwaḫow al-ba'ir*, and the women or the slaves seize both poles, lift the two bundles of the tent, load them on the camel, make sure that the tent has been loaded quite symmetrically, take the weight of the bundles so that the camel can stand up, *ṭawwarow al-ba'ir*, and set out on the march (Figs. 25, 26). The tent poles and ropes are loaded upon the *ǧindib* saddle (Fig. 27), which is provided on both sides, in front and behind, with strong pegs, upon which the poles are supported.

484 The troops of camels carrying the property of the in-
492 dividual families are called *maẓhûr* (pl., *meẓâhîr*) (Figs. 28–31). At the head the chief always rides with his picked warriors, *salaf*. The warriors ride on camels, but saddled mares are tied to the camels or are ridden by boys. If the guard reports the presence of an enemy, the warriors jump from the camels on to the mares, and set off in pursuit. An ordinary march, *raḥala*, lasts from eight or nine in the morning till two or three in the afternoon; a forced march, *raḥala ǧajjede*, from the rising to the setting of the sun.

CAMPING GROUNDS

484 The camping place is always selected by the chief. His tent
622 is pitched at the spot where he halts his camel and throws down his saddle. Around him are grouped his slaves and his

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

kinsfolk. The remainder assemble together likewise according to kinship. The camping place is called *manzel*. The chief leaves the camping place last, rides ahead of all the others, and is the first in the new camping place. The herds are brought

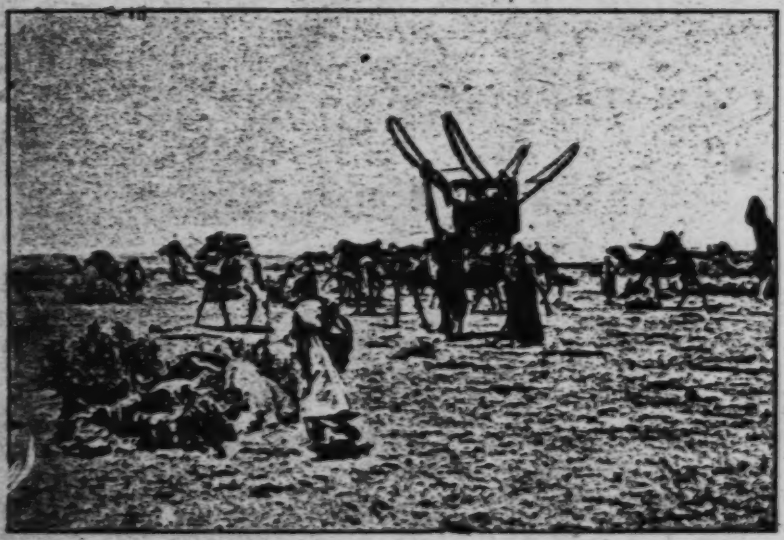

FIG. 18—*Ṣetab* litters.

to a standstill, and the herdsmen are told to let the camels have their evening pasture, *ma'ašśow*.

The Rwala do not pitch camps in the shape of an ellipse as do some other tribes. Each one may pitch his tent where he likes, for his tribe is strong and can withstand any enemy. A camp with less than ten tents is called *ferīḳ*, one with more than ten but less than thirty tents, *nejʿ*, and one with more than thirty, *nezel*.

Before changing camps the chief sends out one or two men, usually of the Ṣlejb tribe, to inspect the pastures and watering places in the region where he would like to encamp. The phrase is: "He has sent some one of his men to inspect the region, *ballaṭ leh ballāṭen min rilmeh*."

If there is an abundance of rain, the Rwala are fond of encamping in definite areas during the various seasons. The best winter pastures, *mašāṭ* (pl., *mašāṭi*), are found in the environs of al-Ḥōr, of the Habra 'Anka, as well as of 'Lāha. If

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

6. Ah, sweet is their parade, when they ride before their chief shouting the war cry,
'Arfa and Sbê'i, when none hastens to their help.
7. They became our enemies, and we became their adversaries,
And I think that I shall not return after the parting.

A poet of the Sba'a tribe encamping with a kin of the Rwala numbering less than thirty tents fell in love with a Rwala woman. After a short time war broke out between the Sba'a and the Rwala, and the Sbê'i returned to his own people. During the campaign, on riding across the previous camping place, he put his memories into this poem, which I heard from my companion Blejhân eben Meṣreb.

Verse 1. The *ženn* are low rectangular litters for women and children. The *neğe'* is a camp numbering less than thirty tents. 2. *Žedwa* is a track. *As-salaf jeżeddi al-meẓâhir*: the warriors on horses and camels indicate and prepare the way for the camels carrying the tents and supplies. 3. *Ahl ar-rbâ'* are the owners of the tents with a special compartment for the men. In the smaller tents there is only a corner reserved for the men, while the large tents are cut by a dividing partition into compartments for the men (visitors and guests) and for the women. 5. *Ji'âležen al-'anne*: in their high spirits they chew or champ the bit. *Zowm* means strength or endurance. The riders are so drunken with the lust of war that their mares by their neighing remind them to pay heed. 6. *'Arṣa* means a row of warriors riding in front of the chief and shouting the battle cry, *naḫâwa*, which among the Sba'a is: "*Ḥajjâl al-'arfa sbê'i*, the rider protecting the 'Arfa is a Sbê'i." A Sbê'i is a member of the tribe of the Sba'a, who call their herds 'Arfa.

1. *Abči ḥali jâ nâs mâni bmaljûm*
w-aṣonn min jabči ḥaleḥ mâ jiljâmi
2. *ğît al-mrâḥ w-ṣâr bel-ḥalb mal'ûm*
manżel al-ğullân hom w-al-'amâmi
3. *hâğa meḥabb an-nâr w-al-ḥafr maḥlûm*
marka' dlâlen mut'abâten aš-šwâmi
4. *w-hâği merâbaṭ ḥejlahom dâjmen dâm*
ḥoḫb al-'ujûn mrowba'ât al-ḫwâmi

[539x] [492] [484] [592] [152] [726]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

264 574 the dish, kneels on his left knee, sits on the left heel, extends his right sleeve, *jefasser ʿan aḏ-ḏrâʿ*, and waits for the host's invitation: "Call on (God's name)! May Allâh preserve your life! *sammû allâh jeḥajjîkom*." With the words "In the name

[492]

Fig. 25

Fig. 26

Figs. 25, 26—Pack camels, *al-maẓhûr*, on the march, carrying rolled-up tents and poles (see p. 76).

of Allâh" each one catches hold of the dish, rolls small pellets of *ʿejš* or bread, throws one after another into his mouth, and swallows them without chewing. If there is a pile of meat in the middle of the dish, each one tries as quickly as possible to make a trench in the *ʿejš* or bread till he reaches it. Nobody may clutch directly at the meat, as this is bad form. When the diner has worked his way underneath the heap, he may take whatever crumbles into his trench. A man who is esteemed must not gnaw the meat from the bone. He has to tear away the meat with the fingers of his right hand, without raising his hand from the dish. What he does not tear away he leaves on the bone, which he presses against the side of the hollow. Nobody is allowed to rise until all the men have finished eating supper from the same dish. Such a group of men having supper together is called *ḳalṭa*. When they have finished eating, they say: "May Allâh requite the hosts for this! *ḫalaf allâh ʿala-l-maʿâzîb*." The host replies: "Health and good digestion! *ṣaḥḥa w-ʿâfije*." Each one licks the fingers of his right hand, *jilḥas îdeh* (or *jedeh*), and goes to the side wall of the tent, against which he rubs one finger after the other, *jimḥaš jedeh*, and cleans his teeth, *jinḳaš*

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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FIG. 27

FIG. 28

FIG. 27—Pack camels, *al-maghûr*, on the march; a camel carrying a *fîndib* saddle and tent poles (see p. 76).

FIG. 28—Pack camels, *al-maghûr*, on the march (see p. 76).

2: Musil S-4,5 (no date) 1928 MD4 Rwala MD4

and calls together the idlers from all sides to utter their greetings and to reply to greetings, only in order that as soon as possible they may gain the favor of those present. 4. Nine grains of cardamom are ground together with a pinch of

FIG. 29 FIG. 30

FIGS. 29, 30—Pack camels, *al-mazhûr*, on the march (see p. 76).

saffron and mixed with the boiled coffee. The *hejl*, cardamom, gives the coffee a peculiar bitter taste, and the saffron makes it yellow in color. The coffee, when it has been allowed to stand and has been strained off, *mrawwaḳa*, is poured into beautiful cups, *as-snâfi*. *Har-raǧǧâl snâfi* means "this man is handsome, perfect." 5. *Ṣinijje* is the name of the shallow decorated metal dish upon which the cups are placed; such dishes were originally brought from China and hence were known as *ṣini*. *'Oddah* for *'odah* (or *'odha*). He who protects the fugitives is to receive an additional drink of coffee. *Akfow* means "made their escape, retreated." 6. *Trâd* is the term for actual warfare. In the midst of the most dangerous and fierce fighting the girls encourage the warriors with words and gestures. With loosened hair and bared breasts they dash on she-camels where the danger is greatest, shout to their lovers and friends, remind the former of favors received, and threaten to desert to the enemy should they be disappointed

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831x 3. Cut for her a *miḫğân* stick from the best almond tree
539x And tickle her with the longer prong under the tail.
4. A tent thou wilt reach, whose men's compartment resembles an escarpment,
And before the tent of my beloved put off the saddle.
5. A cup of coffee thou wilt get to loosen thy spittle,
And for eight days the platter will be moist with fat.
6. How does thy leg fare, O shield of all animals that raise their tails?
When from the group of raiders he emerged all were afraid.
7. Would that the evil thou hast met had been destined for cowards!
O Lord! take pity on my darling's leg.

A girl of the Durmân clan had a lover whose leg was shattered by a bullet during a raid. They brought him to the tent of Eben Haddâl, the head chief of the ʿAmârât, where he was attended to. His sweetheart composed and sent him this poem. The reciter was Ṭrâd eben Saṭṭâm.

Verse 1. *Buğ lena hal-bilâd* means "examine, scout this country for us." *Âl* is the quivering of the air on a hot day. The nearer the ground, the stronger the vibration. Grasses and bushes seem to be in motion and assume large dimensions. It is impossible to distinguish a rider from a bush at a distance of two kilometers. 2. A good female riding camel is at her best speed before and after sunset. The rider should not hold her back. *Rabḥ* are the small stones scattered by the hoofs of a galloping camel. 3. To make the she-camel go at the utmost speed the rider thrusts the two-pronged head of his stick under its tail, *jistadnîha*. Some riders even dig the prong in deeper than necessary, making the poor beast run madly. 4. The tent is pitched for male visitors only, whether strangers or natives. *Ǧâl* is a long steep scarp by which a high plateau falls off to lower level country. 5. *Fakk ar-rîž* is the breakfast; the real meal is the supper. With Eben Haddâl a guest may stay not three but even eight days if he wishes, and during all this time he gets meat from fat, sterile she-camels. The *ṣaḥn* — a large flat pan — is always moist with the fat. 6. *Mišwâl* is a fast mare or she-camel which raises her tail high when galloping.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

O riders on hardened camels! ride, my friends,
And in your course delay not the long-paced ones.
When you reach my darling, give her my message,
Bear tidings to her who is kept well informed.
At her father's, two coffeepots are in continual use;
With him is the usual pasture of riders on white camels,
whose bags are empty.
Ah, blessed be he, who grasps the cloak on her breast
And he who may rest in the bosom of the maid of full hips.

Sen' is the fast gait of the she-camels at night time. They do not graze, do not suffer from heat, and speed along at a measured pace. *Râ'i-l-arîčijje* is supposed to mean one who is well posted in all affairs and who therefore can tell truth from exaggeration. *Delletên mut'abâti,* two fatigued pots: in the one pot coffee is steadily boiling and from the other just as steadily poured out.

Jâ 'amm ğanna ṭalâṭ erčâb
ḳum sâjel al-'elem 'an henna
ğowni w-ana-žahžer al-ḥejrân
bel-ḥowri w-al-ḳafr jer'enna.

Uncle, see! three female riding camels come to us;
Rise, seek news of them!
They have come to me, and I drive away the young camels
From the depression, so that [their camels] may find
their pasture untouched.

The maiden rightly guesses that the matchmakers sent by her lover have arrived and asks her uncle to find out their errand, while she takes their camels to the fresh pasture, *ḳafr,* as yet untouched by any herd. *Ažahžer al-ḥejrân* means: "I run here and there behind young camels, driving them away." *Ḥowr* is a depression without an outlet, containing abundance of grass.

Hala hala blâbes al-mezwi
lâ jâ ba'ad kill singğâra
allâh jağîbak ma' al-ṛazwi
allâh jefukkak ma' al-ṛâra.

Welcome, welcome, thou who art dressed in a light
black mantle!
Oh, mayst thou live longer than all the Singğara!

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The Arabs are unable to agree as to where they should remove their camp. The lover fears that his sweetheart's kin may encamp in a different locality from his own people and thinks that his eyebrows might become gray and his eyes blind, should he not see his beloved. 831x 539x

Wa' šejb 'ajni, "ah, my gray, clouded eye," and *wa' šejb ḳalbi*, "ah, my gray, clouded heart," are sayings used in misfortune.

Jâ râčeb alli ḏemîlaha zên
ḳamran ajdâha šarârijje
jâ manweṭi-lli haleh meżfin
w-illa ṛarîben naṣa ḥajjeh.

O thou who ridest a she-camel with good paces,
With bright white forelegs, and of the *šarâri* breed!
O thou desire of mine, whose kin has moved back!
Even if far away, yet thou wilt come near to thy sweetheart's kin.

Ḏemîl or *derhem* is the trotting pace of a camel, when both halves of the saddle bag rise at the same time. *Ḳamra* is an ash gray female riding camel, whose forelegs are of a whiter hue than the hind legs. The Šarârât breed the best riding camels. When the clans wander into the inner desert or return, as a rule they all follow the same direction, so that the herds may pasture evenly along their routes. In the season of plenty, when the pastures grow again in a few weeks and the luxuriant perennials promise to yield abundantly, the regular movement in fixed directions ceases and the different clans move forward or backward according to the locality best suited to them by reason of the grazing land and water. Those going back are called *meżfin*. The lover's clan has moved backwards, the maiden's forwards. *Ḥajj* means kin, *ahl*. The lover, even if encamped far away, still approaches, *naṣa*, the camp of his sweetheart's kin, *naṣa' ḥajjeh* (or *naḥar ahleh*). [492 231] 484 221 233

Jâ mdaḥraǧ ḥuf li 'ala-š-ša'ejle
čarreb li al-heǧên beždâdi
al-'afw mâ-ḳšarč lejle
ḥaššejt ṣanâdîž al-ſwâdi
w-ašči leč jâ-ḥajje jâ dwejle
w-ašûf ḥajjâneč ḳaffaw ṛâdi.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

831 x1
539 x
[492]

Verse 2. Âl ʿAwâǧi is the name of a clan of the Weld Slejmân, who encamp southeast of Tejma. The ʿAwâǧi captured the she-camel from the Šarârât and, in turn, were robbed of it by the warriors of Eben Šaʿlân. 3. *Mîrake* is a leather cushion. The rider crosses his legs on it. Sometimes two *mijâreč* are used. One, serving rather as an ornament, falls as far as the camel's neck, while the second, the smaller one, is the *mîrake* proper. 5. *An-nedâwijje* is the female of a hunting falcon, who finds her prey even when the atmosphere is filled with damp fog which settles down like dew, *nedaʾ*. 6. *Kudrijje* is a bird about the size of our jay, but more squat in body, of dark brown plumage, and with one half of its wings black.

1. *Jâ-bu rašid ašči lak al-ḳalb malkûš*
   jâ muntahaʾ šakwâj w-al-ḳalb muṛtall
2. *al-ʿafw lâ mirsâl lâ telfija ṭrûš*
   maẓaʾ šahar šawwâl wa-ḳṣajjeren zall
3. *jâ-bu nhûden čannehen ṭalaʿ baṭṭûš*
   bêẓ al-ḥamâm ar-râʿbi aw hen ašč̣al
4. *al-ʿejûn ječsen ḥadd al-owǧân ba-r-rmûš*
   sowdan maṛânîǧen hadabhen lehen ẓall
5. *ḥaddeh čemaʾ-d-dehdâr mâ jedni-n-nûš*
   wa-trafʿeh šemṭ al-hadâjeb ʿan aṭ-ṭall
6. *nhûdeh ḥačaʾ bêzen ʿala-ṭ-ṭaʿes mafḳûš*
   wa-ḳ̣deleteh čar-rîš sowden tahalhal
7. *al-baṭn leh ṛabbûṭ lâ ḳoṭn manfûš*
   lâ merʿezen lejân baṭneh w-lâ zell
8. *jâ bint min jaṭni li jâ kamal al-hûš*
   w-en dowbaḥow ʿawč al-marâkîz mâ ḏall.

1. O father of Rašîd! with my wounded heart I shall complain to thee,
   O thou last comfort of my sorrow and of my heart filled with passionate desire!
2. Have mercy! Neither messenger nor travelers have come to me.
   For the last month of *šawwâl*, and now the end of *al-ḳṣajjer* is near.
3. O maiden with breasts like the fruits of the *baṭṭûš*
   Or eggs of the cooing pigeon or some still fairer thing!
4. Her eyes, whose lids cover her cheeks
   Are black, and the curved lashes cast a shade.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

territory for at least one month of grazing. There they live in small tents, many even in the open; they cook their own meals or let one woman or a female slave do the cooking for several tents, and they always camp in the midst of their herds, ready for defense by day or night. The women and girls who have accompanied them soon tire of this mode of life, as is expressed in our song.

Bujût al-ʿezz are the complete tents required by the social standing of the kin owning them. *Ǧâlow* means "they disappeared from this territory"; *enǧâl al-ṛejm*, "the fog vanished, dissolved."

Jâ rabbi jâ mâli
ʿaṭni faẓa bâli
fowḳ awẓaḥen ʿâli
maʿ waseṭ ḥijjâni
w-ǧowzen ʿala bâli
wa-zmejjem ḥamrâni.

O Lord! O my all!
Give me a clear mind,
(Grant) that I may ride a tall white camel
In the midst of my kin.
A husband give me to my taste
And a nose ring of gold.

Faẓa bâli is a clear mind, a good conscience, a free spirit oppressed by nothing. It is the wish of every girl or woman to ride on the march in a fancy litter on a pure white camel. Animals of this hue are the pride of both the tribe and the family, the red ornaments hung about them being especially conspicuous. In the midst of her kinsfolk the girl is absolutely safe. The nose ring is now worn by only a few Rwala women.

Jâ râčeben humejlaʿ
râʿih mâ jûmiṭ ʿaṣâh
jâ min ḏakar ṣwejḥebi
jâ dâjereh jâ min laḳâh
erʿeh maʿ ḏwejden ʿazîb
wa-mzerfelen jamm al-felaʿ
waʿ lâ laḳejt illa-l-ḥala
w-aḏ-ḏib ǧellâni ʿawâh.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

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539x

Oh, she who often rides a docile camel,
She gives me no sign with her stick!
Who is here that still remembers my sweet friend?
Who has looked for, who has found her?
See, she stays far beyond the camp with a small herd;
To that pasture I hastened at a trot.
Ah, but I found only a desert,
And the howling of wolves made me flee.

Not finding his sweetheart on the new camping grounds, the lover inquires and searches for her. She used to ride in a litter on a *humejla'*, docile camel of low stature, and to signal to her lover with a stick with which she guided her animal. A *ḏwejd* is a small herd owned by one family. When [233] the son who usually cares for the herd goes out on a raid the herd falls to the care of the daughter. A *'azîb* is a pasture at such a distance from the camp that the camels must spend at least three or four nights away and do not come to water or to the camp till the fifth day. *Mzerfel*, like *ḏowmal*, signifies the fast trot of a camel. *Fela'* is a pasture with good grass and perennials.

Šiddû min az-zemel, 'aljân
šêl al-lahad mâ jedânîhi
w-al-ḥokm ḥokm eben ša'lân
maḳrûden jâ-lli terâğîhi.

Saddle the pack camels called 'Aljân,
Who will not accept a galling load.
As for the command, the command belongs to Eben [Ša'lân;
Crushed be he who would oppose him!

●492

Zemel is the name given to the pack camels, always males, which carry the tent, supplies, and whole equipment of the chief. In the war cry of the Rwala all the herds are called 'Alja', which is here applied to the camels in the word 'Aljân. *Lahda* (pl., *luhûd*) are the callous spots or blisters on the camel's back and flanks caused by the heavy, unequally distributed load or by uneven saddles whether for freight, *ḥedâğe*, or for riding, *šdâd*. If these callous spots disappear, well and good; if they become blisters and open, suppurating sores, *dabra* (pl., *dabar*), are the consequence. The camels owned by the Rwala will not bear packs that hurt them, and the ruling Eben Ša'lân kin will not bear opposition.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

behind. Deserted and tortured with pain, he composed this poem, which was recited to me by Blejhân eben Meṣreb.

Verse 1. *'Â'a'* signifies the sound of a crowing cock. 2. *Ješ-ẓâni râsi* is the same as *jowğa'ani râsi*, my head is aching. *Swâhiğ* are the paths by which poison is spread; hence veins or arteries. 3. *Sâ'i* here means a messenger mounted on a camel traversing alone the desert between Damascus and Hît. 4. *Bâb aš-šebâbîč* is the gate of a walled-in market place on which the windows of the selling booths open. Allâh grants or takes away the merchants' profits — he therefore opens the gate of their market place and adorns the poet's sweetheart with beauty. 5. *'Ârefîn al-ḳâf* are men expert in reading tracks, whether of men or animals, and in telling how old they are and whether made by camels from the Nefûd or the Ḥarra. The name of the beloved maiden was Rumḥa, Spear. 7. *Jaṯi* or *jutaḥḥi* means that he calls for the sheep or goats with the words *eṯi, ṯa'*. *Mesâbiğ*, as was explained to me, are the conical ornaments sometimes half a meter high forming the back part of the pack saddle. When the backs of the pack camels traversing a vast plain project above the horizon, these ornaments on a clear night resemble vultures standing upright.

1. *Jâ râčeben ḥamra min al-heğen mehḏâb*
   ğeḏ'ijjeten ḳaṭ' al-fejâfi menâha
2. *jâ teḳel rabda 'âneḳat râs merḳâb*
   čann aẓ-ẓwâri tenhašha ma' ḳafâha
3. *elja twannat bass howza bimeš'âb*
   má danaḳ ar-raḳḳâ' jirḳa' ḥafâha
4. *merbâ'aha bimfarra' al-heri w-aṣ-ṣwâb*
   eljamâ tekâmel šaḥmha biḳarâha
5. *fowḳha ṣulâmen mâ jeḥasseb lil-ağnâb*
   ṣaḳḳâr bi'ûd al-leğâwi ğedâha
6. *račebtaha min dîrt aš-šâm ğallâb*
   abî 'ala-lli ṭammanha w-eštarâha
7. *telfi labu ṣalfîž zedden lil-ağnâb*
   'awḳ ar-rudûm alli ṭṭarraḳ ḏerâha
8. *sukkar 'asal ḥelwen 'âla-l-čabed low ḏâb*
   semmen 'ala čabd al-ma'âdi saḳâha
9. *saba' as-sbâ' al-firz lil-ḥukum dowlâb*
   low a'ẓamat kuṯr ad-da'âwi ḳazâha
10. *low hw 'ala-n-nahrejn w-aš-šaṭṭ w-az-zâb*
    w-illa 'ala kanzên mâlen fanâha

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The poet, Ṣaḳḳâr, a native of the settlement of al-Kubejsa, was a peddler among the branch of the Šammar tribe camping between the middle Euphrates and the Tigris. The chief Fâres of the reigning family Âl Ğarba' was his protector. The name of the chief's father was Ṣfûḳ, his mother's name 'Amša. Both father and son hated the Turkish strangers intensely on account of the wrongs they had to suffer from the governor at Mosul. In the poem cited above Ṣaḳḳâr praises himself and extols Fâres. The narrators were Mḥammad al-Ḳaẓîb and Ḥmâr abu 'Awwâd.

Verse 3. *Howza*, instead of *hezz*, shake or nod. The hoofs of some she-camels are covered with too fine a skin. When such an animal walks for any length of time on rocky roads, especially in volcanic regions strewn with sharp pieces of lava, the hoof skin becomes covered with callous spots or scars so that blood flows at every step. In speaking of a camel in this condition the Rwala use the verb *ḥafat*, meaning "she has become calloused or scarred, she walks barefoot." To save his animal from loss of blood, the rider cuts out from a tough camel hide pieces of the size of the hoof, and stitches them, *jirḳa'*, under the scarred hoof. The she-camel tries to rid herself of the uncomfortable sole by rubbing it against rocks and often cuts the stitches, which must be repaired at once, causing the rider much fatigue and delay (see my *The Northern Ḥeğâz*, New York, 1926, pp. 194-196). 4. Al-Heri and aṣ-Ṣwâb are valleys heading in the northeastern part of the desert of al-Ḥamâd. 5. *'Ûd al-leğâwi* is a stick made from an almond shoot. 7. Ṣalfîẓ is a son of Fâres. *'Awḳ ar-rudûm* is a poetical term. *Rudûm* here signifies she-camels so fat that they can hardly move. 9. Fâres lived in perpetual discord with the Turkish Government, refusing to recognize its claims, crushing them as would a millwheel. 11. Ḏijâb eben Ṛânem was famous for his bravery, *farse*, generosity, *karam*, and judgment, *'aḳel*. These three qualities gained for him the title *ṣâḥeb al-mruwwa*, meaning "famous for his great sagacity," or, possibly, "gentleman." 12. A rider in the desert at night cannot guide himself by stars which change their place. The pole star, being almost stationary, is the traveler's safest guide. 14. *Ṣwâže'* are meteors which crush everything upon which they fall.

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539x

6. What I only imagine, may really happen;
Fill therefore my short pipe and lay fire in its bowl
formed from a bone.
7. Pity him who, like me, has an enemy in his own belly,
Who never consults me and takes no advice.
8. O Allâh! I prayed to thee for she-camels pitifully grumbling,
In order that, as with various Bedouins, the one might
be hauling water while the other was returning,
9. And that I might rejoice at the messenger's arrival
From thee who protectest the deserted, even when all
the camel riders fled.

ʿAmlûš ab-al-Wkal of the Kwâčbe tribe was dogged by misfortune. If he took part in a raid, he not only did not capture anything but usually lost his own animal as well; if he stayed at home, his herd was attacked and some of his camels were stolen. Finally all that remained of his property were two female pack camels and one calf. Then it was that he composed this poem and sent it to the chief Abu Bejdar, who had just returned with rich booty.

Verse 1. *Ǧenîni* is a calf yet unborn. *Laheǧha* is used of a calf which presses on its mother's womb or clings to its mother. 2. A she-camel that has grazed so well during the march as to become fat is the desire of every traveler. Aš-Šâma is the region lying east of the center of the Sirḥân depression; aš-Šenîni (or Umm aš-Šenîni) is a rain pool on the road from al-Ǧowf to Tejma. A *ṭâr* is a long, high, and steep escarpment. The hump of a fat she-camel as seen from either side resembles such a steep slope. 3. *Eḳrân* is a long, fast pace; *ḏemîl*, the trot of the camel. *Teḏowmal* has the same meaning as *tederhem*, she trots. Both the pace and trot of a she-camel are so quiet and even that they allow the rider to slumber peacefully, *ʿamâs* (or *naʿâs*), and therefore he does not tire, *mâ mall*, even if making several long journeys, *enšâr*. *Enšerû* is often used instead of *emšû*, meaning "Run!" "Go!" 4. *Ṛânemîn* are men who almost always return with booty, *ṛanîme*. 5. *Nahâr aẓ-ẓaʿîni* is the day on which the tent with all its contents is loaded on camels for removal to another camp. *Ẓaʿâjen* are small groups of camels which carry the property of moving Bedouins. 6. A *šaṭne* (pl., *šṭûn*) is a thought, notion, or impulse of the Bedouin's heart, *ḥwâǧes alli bel-kalb*. It occured to ʿAmlûš to send his supplication to

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539 x

9. If thou reachest such countries,
With glad tidings begin and our greetings add.
10. Say: "From you a hunting falcon with a firm resolve came,
Like the star Canopus, which cannot be hidden.
11. Countries both settled and desert he explored
With mind acute, of distress unafraid.
12. Chief Mûsa, of whom are none but glad tidings,
Over ancient events holds sway.
13. To another like him no chaste beauty ever gave birth
And of all Bedouin chiefs none equals him.
14. A ruler he is, vizier, all things knowing,
And none is his equal except, perhaps, Abu Zejd the fabulous.
15. What fair examples his generous hand gives,
Like one who spends and fears no losses.
16. With smiling mouth, of will indomitable,
He excels all consuls, can offer advice in the hardest cases.
17. A reckless lion he, with only contempt for rascals;
Armor stout he has which the oppressed would desire for themselves.
18. If the Lord helps and his aim succeeds
He will return to you with tidings important,
19. With reports of Bedouins, the dwellers in the settlements and nomads, too, who breed goats and sheep,
Of the lands of the Rwala and Fed'ân and the 'Amârât [land,
20. Of the regions of Neǧd, of valleys vast,
Of the Ṣawwân country and the land of the Ḥwêṭât.
21. By these deeds he has gained for himself
A treasure of fame and a sea of knowledge and noble qualities."

This poem was composed by Prince an-Nûri eben Hazzâ eben Šaʿlân with the assistance of his clerk Ǧwâd, who recited it to me.

Verse 2. The Šarārât raise the best riding camels. 3. It was not for sale even if a hundred shé-camels of the common breed were offered in exchange. 5. *Mîraka* (pl., *mijâreč*) is a leather cushion stuffed with wool or camel's hair, which hangs from the front knob of the saddle, covering the camel's neck and serving as a foot rest to the rider. These cushions are sometimes richly ornamented and cost as much as £T10 ($45).

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539x therefore acquainted Fejhân with the result of his search but could not convince him, Fejhân's opinion being that 'Abdallâh either had no taste for his errand or feared the revenge of the girl's betrothed because he had found her another lover. 'Abdallâh answered by this poem in which he tells of his journey from the settlement of Nefi to Fejhân, describes his she-camels, reproaches Fejhân for having cheated him on the delivery of other she-camels as well as for suspecting him of fear and weakness. Finally he tells him to look for another girl, whom he may find in his very neighborhood.

539x 231 ●492 Verse 1. *E'râben* means a descent universally acknowledged. 2. The Šarârât are famous as raisers of pure-bred riding camels. 4. Their shoulder blades are gray and they have white spots below their belts, *šîb al-ṛawâreb w-al-maḥâžeb emšibât,* because they are on the road all the time. The shoulder blades rub against the cushion on which the rider rests one foot while the other foot touches the *maḥâžeb,* the spot covered by the breast girth, which holds the saddle behind the forelegs on the breastbone. The she-camels alluded to have had no young as yet, therefore the herdsman has not needed to close their teats with sharp clamps to prevent their young from sucking at will. 5. A good camel will utter no sound while being saddled; this is very important at night or in a dangerous territory. On a forced march a camel is expected to listen well and to observe the country in all directions so that she can, by quick breathing, arching her spine, or by a motion of the neck, call the rider's attention to any possible danger. 6. Kabšân is an extensive ridge in the 'Atejbe territory. If the *niğm at-twejbe',* Aldebaran, due about the middle of December, is accompanied by copious rain, the waters of this rain irrigate all the basins and in Neğd produce luxuriant grass, and perennials spring up there as if by magic. 8. After exhausting marches the she-camels are given at least three months' rest; to this repose they are fully entitled, as their riders often require them to traverse by day and night regions where there is neither good pasture nor sufficient water. When these three months have expired, the riders are justified in setting out on a new trip. *Ḥarâjem* (sing., *ḥarîme*) are defiles or passages between steep slopes. 9. *Râ'i nefi* signifies here the inhabitant par excellence, or the lord of the oasis of Nefi; *râ'i-l-ğowf* means an inhabitant of the oasis of al-Ğowf. One may often hear *"râ'i mâred," "râ'i ḳna," "he*

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is an inhabitant of the Mâred fort" or "of the settlement of Ḳna," "*râ'i-l-ḳerije*, he is a settler." 10. 'Abdallâh eben Ḥasan eben 'Askar was the lord of another settlement. The Bedouin she-camels are easily scared by the shade and the rustling of palm groves, as well as by the high walls enclosing them. 14. *Ḳabb as-sera'* or *'oḳb al-bârḥa* means after yesterday. The well-fed she-camels on yesterday's march were still a little lazy, for their bellies were full and much of their food not yet digested. As they found no pasture on their whole trip from Nefi to Eben 'Askar and all they got in his house was a little dry grass, they digested all that was in their stomachs and emptied their bowels, which caused their loins to sink in. 16. The black Bedouin tents stood in the basin, while the she-camels were approaching across the plain. When they were in sight, the Bedouins sent out a rider to meet them and find out who they were and whither bound, also to inquire about the camping places of their friends. 17. Eben Ruḥmân was chief of a small kin of the Dowšân clan. *Zeml at-tḳût* or *zeml at-ṭḳâl* is a camel able to carry heavy loads (more than three quintals). 18. The Dowšân belong to the 'Elwa division of the Mṭejr but are often at war with the other Mṭejr, as they will not submit to the head chief. 20. Fejḥân eben Ża'ed eben Zrejbân, the Dowšân chief who ordered the search for the beauty (21), offered 'Abdallâh the assistance of a large number of his tribesmen mounted on she-camels, but cheated him in this. *'Arâwi m'arrât* are she-camels on which the riders sit only on a piece of cloth fastened between the hump and hips. 23. *An-neğâjer msawwât* was explained to me by Mḥammad to mean the same thing as *al-ešidde*, riding saddles, while Ḥmâr thought that it signified *ḥalâwa*, reward or gratuity given to the herdsmen. *Al-ḫerz terz* means, according to Ḥmâr, the bargaining for the pay to be given to the hired camel riders, while Mḥammad understood it to be the total expense of the expedition. *Râ' aṣ-ṣûf* is a seller of fancy bags for horse and camel saddles. 24. Before he could use these she-camels he had to have good saddles, *ḫašab*, bags, *ṣûf*, water bags, *ğlûd*, and arms for their riders, *âlât*. The riders too had many wishes and were insatiable in their demands. 25. Their stopping and shaking the little sticks used in guiding their camels signified that they threatened to leave if 'Abdallâh would not grant all their demands. The rattans were sold by the dealer in bags. 26. 'Abdallâh relates in a sarcastic manner that he

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In 1909 the price of a

maḫlûl	was 10 to 12	*meʃidijjât*	($ 9.00– 10.80)	435
mafrûd	15 „ 20	„	($13.50– 18.00)	
ḥežže	18 „ 28	„	($16.20– 25.20)	
ǧed'	30 „ 40	„	($27.00– 36.00)	
ṭeni	40 „ 60	„	($36.00– 54.00)	
rub'	60 „ 80	„	($54.00– 72.00)	
good riding camel	85 „200	„	($76.50–180.00).	

The prices fluctuate according to supply and demand; the price of fat old she-camels varies in accordance with the price of cotton in Egypt. If the *fellâḥîn* in that country have had a profitable year, they do not stint themselves in camel meat.

For camel's hair the Bedouins get but little. The largest quantity of hair and the longest is given by male camels up to their seventh, and by she-camels to their ninth, year. The older the animal the thinner its hair, the old ones being almost entirely bald on the shanks, belly, and both sides of the neck. Toward the end of April and in May camel's hair is gathered by girls, *al-bel ṭarr wabarha*, who make it into saddle bags, blankets, and sacks. 237

The camel is ridden by the Bedouin on lengthy marches. Indeed, such marches are always made on camels, never on horses. The she-camel is more enduring than the male, persisting longer without abundant pasture or water and not weakening even in the rutting time, whereas the males in the month of February are exhausted to such a degree that they cannot rise from the ground. 492

The most highly valued are those riding she-camels which can eat their fill while on the march without stopping or deviating from their course. An animal of this kind is called *ḥanîč*.

Hedijje is the term applied to a she-camel which grazes only near her resting rider and will not go far enough to lose sight of him.

A female riding camel who is loath to part from her young or herd moans grievously, *taḥenn 'an welef*, for several days and is called *mîlâf*. But often the murmuring becomes a habit lasting for months. Day after day, and often at night as well, the rolling murmur is heard at regular intervals. It will not cease unless the animal's mouth is tied with a cord, but even then a subdued sound is heard. No sooner is the 231

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231 cord untied than the murmuring starts again, *tarṛi*, in which case nothing remains but to kill the poor brute, or to sell it so that it may torment some one else. The Bedouin prays Allâh to free him from such a she-camel, which he calls *raṛṛâja*.

492 There are four habits sure to make even the strongest and most enduring she-camel fiercely hated, *ḫubṭ aṭ-ṭaba'*: *šrûd*, shying and starting to run away the moment the rider dismounts; *'atûk*, refusing to be guided by either the heel, stick, or rein; *'aǧla'*, when on the march running from plant to plant smelling but not eating any; and finally the habit of kneeling suddenly when on the march and throwing off her rider. A camel that does this is called *ḫallâja*. A she-camel with any of these bad habits is called *dûmijje*, guilty of death, [432] because she may cause her rider's death. The purchaser of a female riding camel in which one of these habits is found within twenty days, can return her, and his money must be repaid in full.

CAMEL SADDLES

The supports of a camel saddle (Fig. 37) are four stout boards about 70 centimeters long and each fashioned in such a way as to form an obtuse angle on the outside about the middle. Above this point a hole 4 by 1 centimeters is cut through each board. The boards are placed together in pairs and fastened with strong nails. Wooden stakes, *dḫâš* (sing., *daḫaš*), 30 centimeters long by 4 wide by 1 thick, are driven through the two openings and project 8 centimeters on each side. The upper portions of the united boards are turned into the shape of cones with knobs at the top. Each knob, *râs* (*a*), has a diameter of about 8 centimeters; the cone, *ṛazâle* (*b*), below the knob measures 11 centimeters, and just above the obtuse angle 32 centimeters, in circumference. The lower parts of the boards are fashioned like shovels, *ẓlâf* (*c*), about 27 centimeters long by 1 thick, 20 centimeters wide at the top and 22 at the bottom. The inner sides of each pair of "shovels" form a sharp angle.

These two pairs of united boards form the front and hind parts of the saddle and are connected by four crosspieces (*d* and *h*) called *'aṣjân*, *meṣâlib*, or *'aṣâjed*. Two of these are straight, 48 centimeters long by 1 thick and 8 wide at one end but

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only 4 wide at the other. The other two are bent, 52 centimeters long by 9 wide at one end and 6 wide at the other. Each straight crosspiece is tied with its broad end upwards to the *daḫad* stake of the front pair of boards and the narrow end

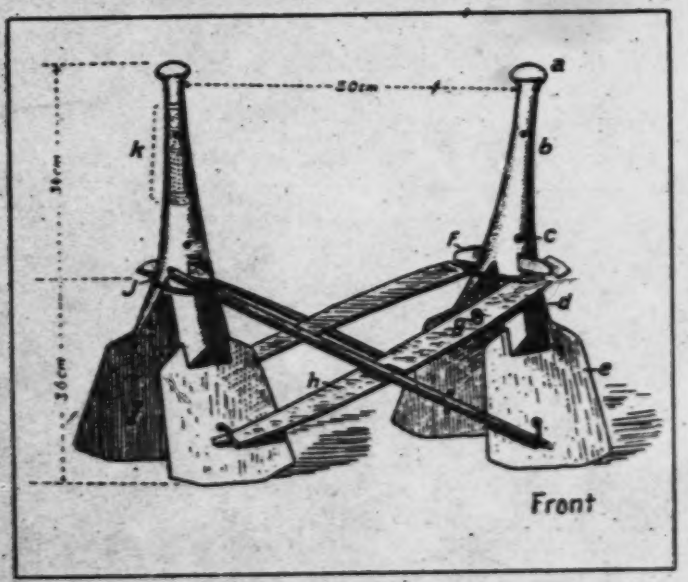

FIG. 37—A camel saddle.

to the middle of the "shovel" of the hind pair. The bent crosspieces are fastened in the same manner, with the broader end upwards to the *daḫaš* stake of the rear pair, and with the narrower end to the "shovel" of the front pair. At about the middle of the bent crosspieces is a notch into which the straight pieces fit. In each "shovel" two little holes are bored. The fastenings consist of dry camel tendons, *wsûr* (*j*).

The width of the frame thus constructed at the base (i. e. the distance between the lower edges of the two "shovels" of each pair) is about 42 centimeters; from the base to the sharp angles formed by the junction of the "shovels" is 36 centimeters. On the inside of the "shovels" two cushions filled with camel's hair, *ḥanâjef*, are tied (Fig. 38). Between them a cushion, *wiṭr* (Fig. 39), 22 centimeters high by 10 thick by 130 long, folded in the middle and stuffed with short straw or wool, is laid in such a way that the folded end is to the

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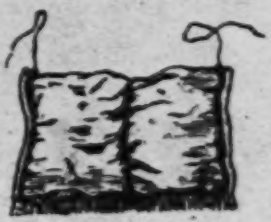

FIG. 38

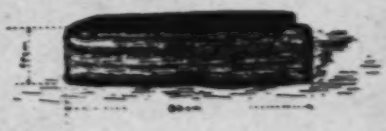

FIG. 39

FIG. 40

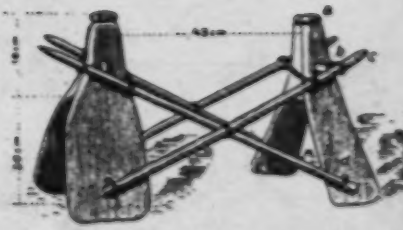

FIG. 41

FIG. 42

FIG. 43

FIGS. 38-43—Saddles and saddle cushions:

FIG. 38—A *kasîfe* cushion. FIG. 39—A *witr* cushion.
FIG. 40—A *mirake* cushion. FIG. 41—A *mesdme* saddle.
FIG. 42—A *kedâje* saddle. FIG. 43—A *witr* cushion for the pack saddl

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rear. This cushion is also called *madfûna*. To the upper half of the right-hand straight crosspiece a camel's hair rope or breast girth, *ḥaḳab*, is tied; a similar rope forming a belly girth, *bṭâne*, is fastened in a semicircular notch to the upper half of the right-hand bent crosspiece. 492

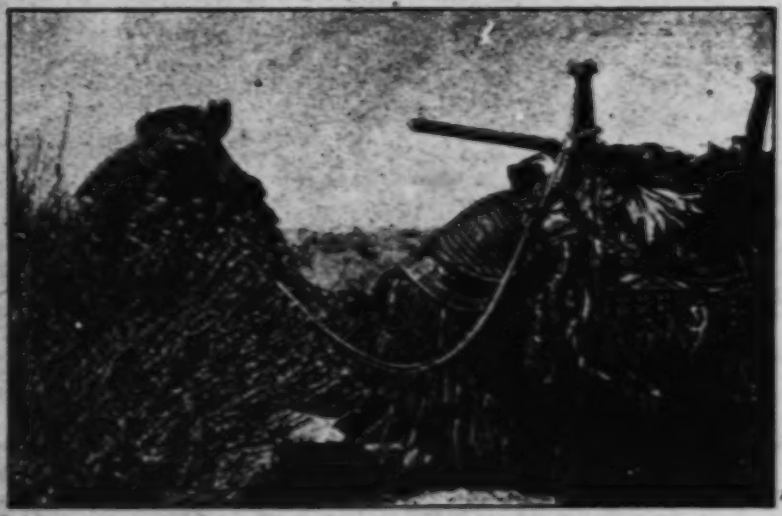

FIG. 44—An ornamented camel saddle with a *ḥi'ed* blanket.

The saddle is placed on the camel in such a way that the hump enters between the cushions and the saddle can tip neither forwards nor backwards. The breast girth, *ḥaḳab*, is drawn under below the breast close behind the forelegs, then passed inside the upper half of the left-hand straight crosspiece, to which it is secured after being tightened slightly. The belly girth, *bṭâne*, is drawn under the belly between the navel and the udder, passed inside the upper half of the left-hand bent crosspiece, and is likewise made fast. To the forward, upper side of each bent crosspiece a ring, *ḥalḳa* (*g*), is fastened with strips of leather, *saṭâjeḥ*, from which hangs a cushion, *mirake* (Fig. 40), that rests on the camel's shoulder blades. This *mirake* is ornamented with a fringe, *ḥadab*. Behind the rear cone, which is called *ṣurâb* or *miḥar*, either two or four woolen or camel's hair ribbons, *saṣâjeṣ*, about a meter and a half long by ten centimeters wide are tied; they flutter to right and left with each movement of the camel on the

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

492 march. On the saddle a leather quilt stuffed with camel's hair, *naṭa'*, is spread in such a way that both the cones can be stuck through it. More ornamental is the blanket called *žâ'ed* or *žâ'ada*, made of the skin of a black goat with long [531] fine hair (Fig. 44). The knob of the front cone and the whole of the rear cone are usually ornamented with small metal nails, sometimes of silver or gilded, and variously shaped. A saddle with silver ornaments is called *muḳammar*; with gold, *muṣaffar* (*k*). The "shovels" and crosspieces of the finest saddles are often inlaid with little plates of engraved metal.

A *mesâme* (Fig. 41) is a saddle to which the water bags are tied. Its wooden skeleton resembles that of the riding saddle, except that both its cones are lower and flattened. The crosspieces are replaced by round sticks about eighty centimeters long. Inside a *mesâme* only the *wiṭr* cushion is used. This saddle is also provided with breast girth, *ḥakab*. A *mesâmé* with a thicker cushion and a stronger wooden structure, known as a *rabîṭ*, serves for carrying water bags made of camel skin.

A *ḥedâǧe* (Fig. 42) is a saddle used for carrying loads. Its wooden frame consists of four boards 42 centimeters long by 10 wide by 1 thick. These are fastened together in pairs, their broad sides being joined at the ends by metal plates to form almost right angles. About ten centimeters below the angle two holes are bored through each board and wooden stakes, *dḫâš* (*a*), driven through; a stick, *'aṣa'* (*b*), is tied below the stakes on each side. The *wiṭr* cushion (Fig. 43) to which this frame is fastened is almost a meter long by 35 centimeters high in the front and 65 centimeters high behind. Its back ends in an ornament, *'ejz*, resembling a red Turkish cap, with a tassel, *širšîb*.

[462] The camel halters, *rasan*, are usually made by women; the iron parts only are bought from traveling merchants (Fig. 45: *a*, *muḫṭama*; *b*, *'aḏâr*; *c*, *'ažâreb*; *d*, *sinsile*; *e*, *šerâšîb*; *f*, *ǧedîla*).

A rider about to mount sets his left foot on the left front knee of the kneeling camel, places his left hand on the front, his right on the rear saddle knob, and springs off the ground, throwing his right leg over to the saddle. At the same moment the camel gets up in three motions: first she lifts her breast and kneels on her front legs, this movement being called *tenbaṭ*; next she raises her back, *nowṣa*, and thrusts against

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

the toes of her hind legs, *tenûẓ*; finally she stands up on both fore and hind legs, *teṭûr*. 492

A good she-camel will utter no sound while being saddled or loaded at night. A spirited, well-rested animal will stretch her neck backwards, catch the rider's dress with her lips, and touch him with her head. She will shy when passing a dark shadow, houses, or palm trees.

CAMELS ON THE MARCH

The rider, *râčeb* (Fig. 46), crosses his legs, *jelwi riǧlejh*, or lets them hang down on the left or right side, *jedîr al-wirč*. To make the camel go faster, he kicks her with his heel in the right or left shoulder blade, *jelhasha be'ažbeh*, and, waving his little stick, shouts: *"Hej hej hej!"* To guide her he taps the animal gently on the right or left side of the neck, *jeṣadderha bel-'aṣa'*. The rein must not be drawn too short by the rider nor left too loose. If he draws it tight, the animal cannot graze; if left loose it might be easily stepped over with the left foreleg while the camel is grazing.

If the saddle is not well secured it rocks to right and left, *mâjel*, or slides now forward, *ḳâlaṭ* or *meḳalleṭ*, now backward, *twaḫḫar*, *minfaked* or *minfesex*. Then the rider dismounts and arranges the saddle anew. In case his slave is with him, he orders: "The saddle is rocking; fasten it on tighter! *'aššedeh*"; or: "It inclines forwards, push it a little back! *waḫḫerek*"; or again: "It slides backwards, push it forward! *ḳalleṭeh*." In order to do this the slave must loosen, *orḫa'*, both the breast girth, *ḥaḳab*, and the belly girth, *bṭâne*, balance the saddle, and then tighten, *karab*, both girths.

Should the rider fall asleep and the animal change her course while grazing, his companion calls to him: "Set thy riding camel right! *jammen ḏelûlak*." In the daytime the rider guides himself in the desert where there are no roads by some prominent landmark, at night by the North Star. The older man advises the younger: "Mind the North Star! *oftos al-ǧedi*"; "Lay the North Star on the face of thine animal," meaning a northerly course; "Lay it on thy left brow," meaning a north-northeast course; "Lay it on thy left shoulder," indicates "go northeast"; "Lay it on thy saddleback from the left," "go eastwards"; "Lay it on the back saddle knob," "go south," etc.

492 To stop his she-camel the rider clicks his tongue, *ṭančar leha*.

The pace of a female riding camel varies. The most pleasant is a light, regular, long step called *ḫaṭwa zêna*. An animal with a heavy step is called *leḥûḥ*; if it rocks much, *redûḥ*.

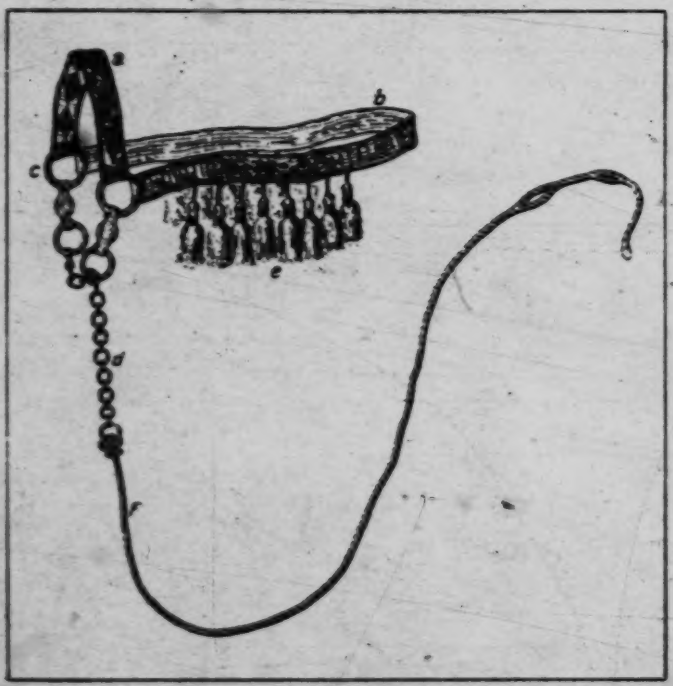

FIG. 45—A camel halter, rosen.

As a rule the she-camel walks, *maši*. Only rarely does she trot, *derḥem*. A long trot is called *da'âḳ*, a fast one *demîl*. A she-camel gallops only when on the attack for booty or when fleeing to escape death, *amma 'ala ṭum' amma 'an mezelka*.

A riding camel (Figs. 47, 48) runs best before and after sunset. The rider, when she is in full swing, must not hold her back or he will tire her. A good riding animal can make more than 200 kilometers in twelve hours. My companion, Nâṣel eben Ṭnejjân, started before sunrise from Ḳaḍîr al-Ḥejl and by sunset was in ad-Duḫejne, having covered 300 kilometers while being pursued. A courier of Prince Muḥammad

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

eben Rašid left Ğaw Jâṭob shortly before sunrise and at sunset reached Brejda, 250 kilometers distant; leaving there the next morning, by sunset of the same day he was back in Jâṭob again. 492

After exhausting marches camels must rest at least three months. If no pasture is found on their route and all they

Fig. 46—Camel riders.

can get is a little dry grass, they soon digest what was in their humps, their loins sink in, and their strength disappears. They are therefore entitled to a good rest after their riders have made them traverse by day and night countries where there is neither good pasture nor enough water. After three months the riders may take them out on a new trip. When a riding camel needs a rest, she kneels down, *brakat*, or her rider makes her do so, *jebarrekha* or *jenawweḫha*. The place where a camel has rested is called *mabrak* or *manâḫ*. "*Laḳejna mabrak arčâbhom* or *manâḫ arčâbhom*, we have discovered the resting place of their riding camels," report the scouts

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

492 on finding a place where the she-camels of a small raiding troop have rested. When speaking of a dog or donkey lying down, the words are: *"Al-čalb rabaẓ"* or *"al-ḥmâr rabaẓ"*; of a horse *"al-faras rabaẓat."*

Songs Relating to Camels

539* The Rwejli's delight in riding camels is expressed in many of his songs.

Jâ 'amm ḳum denni li ḥamra'
w-min al-heǧen 'amlijje
šiddû 'alejha šdâden zên
ma' žirbeten ǧild neǧdijje
ḫalli drejbak ma' ṣummân
arẓen želîle beha rijje.

Uncle, rise, and bring me the bay [mare]
And a tried riding camel.
With a saddle saddle her as is fitting
And put on a water bag from a Neǧd goatskin.
I heed not thy advice to travel through Ṣummân land,
For it is a land of few watering places.

An uncle advises a youth preparing for a raid to go through the Ṣummân territory. The youth declines the advice and asks the uncle to get a bay mare ready for him and a she-camel known for her endurance. *Neǧdijje* is a large goat or sheep of the Neǧd breed. A water bag made of the skin of either of these animals holds as much as forty liters.

Fuṭṭaren mâ sa'an bimḳâm
w-ar-radi mâ jištahenna
ṭâla'an diret al-aǧnâb
w-aṣbaḥan bidjâr ahalhenna.

The old camels were not content with a long and quiet [rest
Nor cared for any pastures.
Having examined the land of a strange tribe,
They came again to the land of their owners.

Old camels are very particular as to their food and soon become disgusted with even the best of pastures. They are used on raids to distant places, from which they return too exhausted to lead the other camels in the herd into disobedience.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

paid a visit to his uncle camping with the Šammar. The childless uncle meant to make him his heir, but the youth yearned for his comrades and after a stay of six days prepared to leave again. 539x

Verse 1. *Wsaḳ* means the same as *šidd*, "to saddle a camel." *Dirt al-warč* means "the rider crossing his legs above

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FIGS. 47, 48—Riding camels.

the knees." 2. *Ḳalaṣ* is a leather bucket holding about six liters, such as the raiders take with them. Some camels drink only when there is still plenty of water in the bucket and stop as soon as their lips touch the bottom. *Afarrah* (for *afarrah*) means "to be urged to drink with the sounds *ṭerr ṭerr!*" *Ẓwā'ed* are saddle covers made of the skin of the black Neǧd goat, which has long, fine, slightly curly hair. The skin is tanned without the hair being taken off; this is clipped short and holes for both the front and back saddle knobs are made; it is then hemmed and laid on the saddle with the hair uppermost. When watered the she-camels crowd so that their saddles touch. 3. The *ḳaṭa'* sand grouse nests on small patches of flat ground in hilly country, *ḥazm*. It sits quietly till the rider comes near, when it flies up suddenly, striking the eggs with its legs and thus disturbing them. Its flight is very noisy, somewhat resembling the sound of the word *farr*. [281]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

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such circumstances the chief might well decide to sell the animal in question himself and to give the unwilling part owner one half of the proceeds. The latter also is privileged himself to buy out the other's share in the mare at the figure offered by the stranger. The price paid for a mare is called *sijâḳ*.

EQUIPMENT, USE, AND VALUE OF HORSES

492 The word for a horse saddle (Figs. 52, 53, 54) is *meršeḥa*; "Saddle the horses! *meršeḥû-l-ḥejl*." The saddle consists of a leather or quilted, woolen cushion, *žerijje* (Fig. 52*a*), sewn to a cloth cover, *libbâde* (*d*), and firmly fastened to the saddle. The saddle is also supplied with girth and stirrups; *b*, *râs al-bedd*; *c*, *karbûz*; *e*, *ḥrûǧ al-meršeḥa*; *f*, *ḥelâḳ*; *g*, *ḥzâm*; *h*, *bṭâne*; *j*, *zamḥa*; *k*, *bzîm*; *l*, *rukb*.

The rein is very simple; the bridle proper, *ʿanân* (Figs. 55, 57, pp. 392-393) with an iron ring, *ʿazeda* (*a*), is but rarely used.

The forelegs of a mare are nearly always fettered with an iron chain called *ḥadîd* (Fig. 56, p. 392). "*Ṣakk al-ḥadîd ʿala-l-faras*," means "he fettered his mare's legs"; "*Ḥaddedû-l-ḥejl*, put fetters on the horses!" The single parts of the shackles are as follows: *a*, *ʿarejža*; *b*, *ḳṣuba*; *c*, *sinsile*. They are closed or opened by a key which is usually in the care of the owner's wife, daughter, or sister. It is also the duty of these women to harness the mare, especially when an alarm cry is given. Then the rein is thrown over her head and the bridle put in the mouth, *saffafatha* (or *ṣaʿaṭatha*) *al-ʿanân*, or *alǧamatha*. "*Saḳlab aw zabb beẓahr al-mohra w-dafaʿaha*" means: "the rider throws himself into the saddle of the mare and rides off."

The Bedouin never undertakes a long trip on a mare but always on a camel. Only when he pays a visit to a neighboring camp, or rides out to meet a dear guest, or repulses an attack, or assails the enemy's herds will he use a horse.

With a rider on her back the mare will walk with a light, long pace, *taḳudd ḳadda*. When defiling before their prince or commander, *ʿarẓa*, on a festive occasion or in time of danger, the Bedouins hold their mares up short so that they leap forward, rise on their hind legs, back slightly, and then leap forward again. This performance is called *hedeba* or *tehaddob*. In a mock battle, *leʿeb al-ḥejl*, or during a man-to-man fight, *ṭrâd*, the mares will spring in the same manner. Mares gallop

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

only when racing or in the attack, *râra*. To stop his animal the rider cries: *"Hamš ḥaj;"* to start it: *"Ğhara ğharab."* 492

If I call a person, I say of myself:					*aṣiḥ.*
„	„	a mare	„	„	„ *at'i.*
„	„	camels	„	„	„ *ešâje'.*
„	„	a donkey	„	„	„ *eḳarreš.*
„	„	a dog	„	„	„ *ešli.*
„	„	sheep	„	„	„ *eṯḥi.*
„	„	a falcon	„	„	„ *ad'i.*

As mares are hardly ever sold, they have no fixed price. If a man wishes to buy a certain mare, he must pay whatever the owner asks, and the latter generally wants more than the buyer offers. It is said in the desert that the price of a thing is fixed by him who wants it, *as-sil'a tetba' ar-râṛeb.* The Bedouins pay each other as much as ten camels for a yearling mare; for a three-, four- or five-year-old mare they offer from fifteen to thirty thoroughbred riding camels. An adult stud horse is usually cheaper than a yearling mare. 435

LOSS OF HORSES

When a Rwejli's mare has been captured by the enemy and then recaptured by another Rwejli, the latter is obliged to return it to his fellow tribesman but must be paid a she-camel as compensation. A colt of the same mare captured by a Rwejli must also be given back to the owner, six camels being the reward in this case. Such a colt is known as *ṛî'*. The question then asked is: "Didst thou get thy [captured] mare or her colt? *ğâtak farask wallâ-l-ṛî'*." 425

On learning who has recovered the colt of his captured mare, her owner goes to him, saying: "The daughter of my mare is with thee, I demand her from thee, *ana ğâri'ha 'alejk.*"

"That is not true, this is not the daughter of thy mare. I myself paid so-and-so many she-camels for her;" to which the owner replies:

"Good, now keep to the figure thou sayest thou hast paid, *ok'od li bimâ sikt*, till I bring my witnesses."

"I will do so," agrees the other, and those present declare:

"We are thy witnesses that he will keep to such and such a figure and that he will neither sell nor take away the colt."

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

425 Then the owner goes to seek the captor. The owner in search of his animal is called *ḳaṣṣâṣ*; he is free to go even to the enemy, who in this case must help. On arriving at the latter's tents, he inquires after his stolen mare and her colt.

●[492]

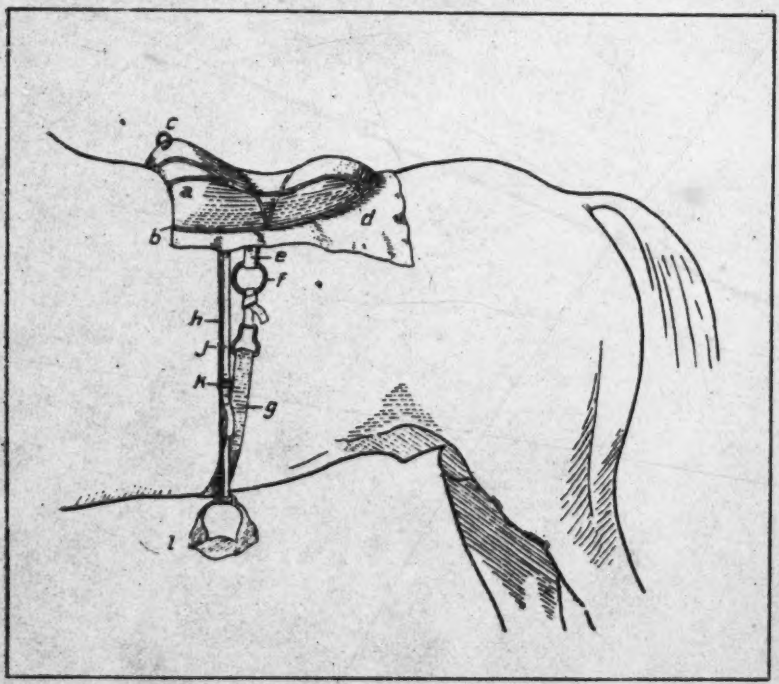

FIG. 52—A horse saddle, *meršeḥa*.

On finding what he seeks, he asks one of the enemy to come with him as a witness that the captured filly is actually the daughter of his stolen mare. Testimony of this kind being indisputable, his tribesman says: "Give me the proper compensation and take her! *hât li sowḳaha w-ḥoḍha.*" He then gets five camels, the witness helping in the search, *jaḳoṣṣ 'anha*, gets one, and the animal is returned to the original owner.

The owner of the captured mare tries first to ascertain who has captured her and where she is kept. For the earliest reliable report of her whereabouts a reward of five *meǧidijjât* ($4.50) is paid. Often the new owner, although an enemy, sends a report every year of the mare's condition and of the colts born to her.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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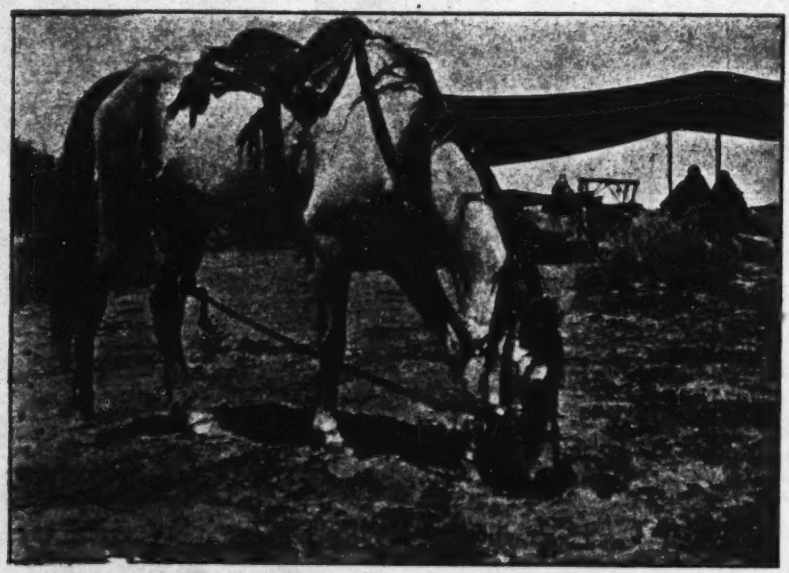

FIG. 53

FIG. 54

FIGS. 53, 54—Saddled mares.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

777 787 614 are avoided by the warriors when on a raid; their hospitality is accepted only when some of the warriors are ill or wounded. The Ṣlejb tend the sick carefully and carry them home when they have recovered or bury them when they die. When the raiders are tormented by hunger or pursued by the enemy they do not hesitate to seek help from the Ṣlejb, who are despised by them at any other time.

[492]

777 787 825 FIG. 55

FIG. 56

FIG. 55—A horse bridle, *ʿanân*.
FIG. 56—Horse fetters, *ḥadîd*.
(See p. 378.)

Animals also have their bad and good signs. The fox, *al-ḥoṣejni*, especially is an object of the most careful observation by the Bedouin. If it halts on catching sight of the raiders and looks at the troop from both the right and left side, they know that they need expect no mishap but will return with rich booty, *fowd w-salâme*. A similar omen they see in a pure white mare when she breaks loose and, holding her head high, prances in front of the raiders as if leading them. When a hyena jumps out suddenly from its den and starts to hop at the head of the troop as if showing them the way, *ḫaṭam ʿala-l-ṛaziw*, they begin to urge on their camels joyfully, believing the beast's appearance to be a sure sign of booty. Two ravens flying above raiders from one side to the other cause the whole troop to shout joyfully: "Two ravens and a good omen! *ṛurâbên w-fâlen* [pronounced *fânen*] *zên*." A rich booty is to be theirs without doubt. Other good signs are a sorrel with a white spot on its right foreleg; a white camel; a white ass with a dark bluish stripe on its shoulders, *ḥmâr ḫaṣar* or *rsejdi*; and a greyhound bitch, *sleḳa*. A long poisonous snake, called *dâbb*, when found during some serious undertaking is killed and thrown into the air. If it falls on its back in such a way that its white belly can be seen, the omen is favorable. All animals which are considered good omens are called *aṯ-ṭlejžijjât*.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

A Bedouin who has led in his mare to the stud horse, mounts her afterwards and rides around the camp until he meets a girl, to whom he says: "O daughter, just now I have led in my mare." If the girl answers: "Be comforted with

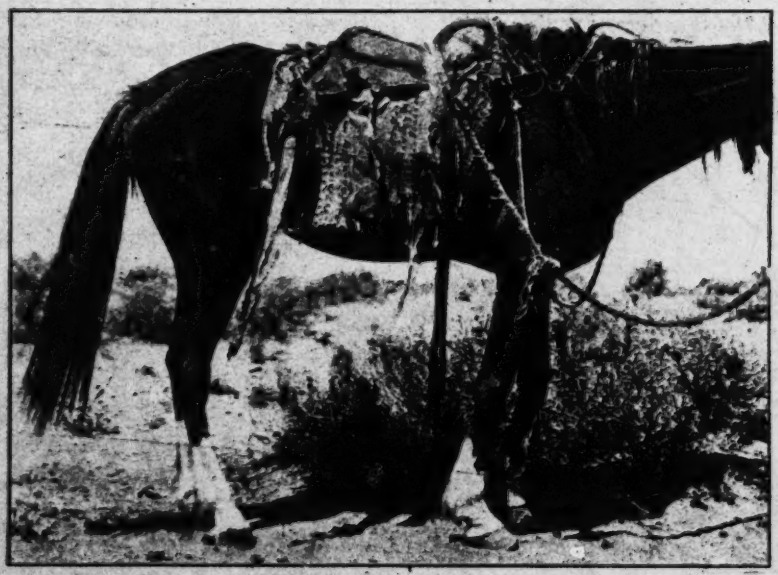

FIG. 57—A harnessed mare.

the glad tidings that she will bring thee a filly, *ebšer bemohra*," both the owner of the mare and his whole kin rejoice, for this is a favorable sign, and they all expect confidently that the girl's prophecy will come true.

It is a common belief among the Rwala that a one-eyed person is the bearer of misfortune. If a man meets one so afflicted, in order to destroy his unhappy influence he turns over a large stone, thus burying the bad omen. Hence the proverb: "If thou meetest a one-eyed person, turn over a large stone; *elja šuft al-'awar oklôb ḥağar*." Nobody embarking on a journey of importance will have for his guide a man with his right and left upper eyeteeth missing, *afrak as-sinnên*, or one with blue eyes, *azrar* (sic) *al-'ajnên*, for then nothing would succeed. Woe to those having intercourse with a woman whose breast is covered with down, or with a man without any beard or without down on any part of his body, *aǧnas al-*

777 *ǧenûs al-ḥurmat al-halbaʿ w-ar-raǧol al-melûs*, as both are the
787 cause of various mishaps! A Bedouin who marries a person
that is quarrelsome and censorious, *al-ḥurmat ad-daʿâja w-an-*
826 *naʿâja*, is never prosperous but will always be unhappy, both
828 he and his children. A scolding woman wishes ill to her op-
789 ponent in the following sentences:

"Saḇʿ hal-waǧh. May [a wild beast, demon] tear the face!"

"Saʿan jasbaʿ haš-šâreb. May [the demon] utterly tear up this mustache!" *Šâreb*, mustache, means man in general.

"Kow beh. Tekwû (or *tekû*) *bak.* Burn him! May they burn thee! [Mayest thou become so ill that] red-hot iron must be applied to thee!"

"Ḥamdet ar-rîḥ. May the breeze of thy good fortune cease to blow towards thee!"

"Ṛâjbt as-saʿad. May success be far from thee!"

"Ḥejb as-sedd. Mayest thou be disappointed in thy most secret wishes!"

"Mowt an-nâr. Mayest thou go to hell after thy death!"

"Allâh jilʿan zên hal-hdûm alli mâ hi ʿal-âdmi mâr ʿala ʿûd aš-šǧara. May Allâh curse this fine dress so that it will not garb a man but the stalk of a perennial!" This means that the person dressed in that suit is, for lack of success, to dry up as the stalk of a perennial dries up when there has been no rain for several years.

777 In making agreements the Rwejli must be very careful.
675 If he agrees with his comrade that they will help each other faithfully in both good and bad days, *ʿala-z-zên w-aš-šên*, he must not change the order of the words and say *"ʿala-š-šên w-az-zên,"* if he would not bring bad luck upon himself.

777 If a sorrel horse escapes from a raider and, dragging its
825 rein, runs about in terror in front of the troop, the other
●492 riders try to drive it aside with their spears, shouting: "May Allâh forgive thee! *Semḥeč* (or *Sebḥeč*)." They know that it brings bad luck to them, yet they will not kill it as it deserves and therefore cry *"Semḥeč,"* instead of *"Sebʿeč*, May He destroy thee!" A sorrel with a white spot on both the right and left hind leg is called *mšaželbe* because it throws its rider frequently. A mare who scratches with her forehoofs continually will ruin her rider as surely as a wife who cannot keep order, *al-faras al-ḥarrâṭa w-al-marat aš-šaʿâṭa* (or *šarrâṭa*). A camel with a curly spot on the root of her tail, *ʿaḳer-*

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

bân, must not be taken on a raid or war expedition, for her rider would come back without booty. 777

Should the raiders on their march against the enemy meet a flock of goats or sheep, they halt until the animals pass. If they rode through the flock, they would cause their own defeat, for the enemy would scatter them in the same manner as they had scattered the goats or sheep. Whoever sights a solitary white gazelle, *ẓebi*, must not mount his mare for some time, for she would stumble under him, *taḳanṭar* or *taḳanṭa'*, and he might hurt himself and thus meet with failure. A black dog, *mballam*, should be killed at sight, as the fiend is hidden in him and thus brings the Rwejli bad luck. The flesh of the wild swine which roam especially in the Sirḥân depression or, according to the Rwala, in al-Wâdi, is enjoyed by the Bedouins, who know nothing of permitted or forbidden food; pork fat they use in healing both wounded men and animals, but they hate to meet a wild swine when starting on a raid or on any other undertaking, because it brings bad luck. When a solitary raven or a *rḥama* vulture is seen flying above the raiders, they shoot at it, crying: "May Allâh destroy thee! *Sab'ek* (or *Sab'eč*)." They fear that if they did not kill the birds they would feast on the bodies of the fallen. If a raider's rein breaks, he should return at once. The commander of an expedition must also turn back if he seats himself on a saddle wet by rain. A broken rein means that the mare will run about freely after her rider has been thrown from the saddle, while a wet saddle reminds one of the commander's blood flowing down it. When a camel or a mare returns home stained with the blood of her slaughtered rider, she is generally sold to another clan or to the settlers, as the kin of the fallen man abhor riding an animal over which the blood of their kinsman has been spilled.

825 492● [262] [757] [761]

DREAMS AS OMENS

Much importance is attached by the Rwala to dreams. During sleep a man's soul moves among spiritual beings from whom it can learn all things hidden from men, whether of the past, of the present, or of the future. In most cases Allâh is appealed to by the Bedouins to send them dreams concerning their return from an important undertaking, *ḥelm m'âwdi*. Such dreams Allâh grants especially to the commanders of

787 721

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

12. Oh, how many fat wethers' heads have we thrown away
And besmeared the necks of she-camels from the wound made by the knife.
13. A pure heart seeks no gossip,
And should those heroes refuse to salute me (I shall salute them).
14. For both the chief and the herdsman should walk the path of love,
As Allâh keeps the account of each being.
15. A guest is Allâh's guest and must not be insulted,
And this one we shall protect against wrong.

The composer of this poem, Dṛejjem aẓ-Ẓulmâwi, lived in the settlement of Ḳna' and was famous for his hospitality. Whoever traveled from Ḥâjel to Damascus or from Syria to the Šammar or Ḳuṣmân territory stopped with him. Once, in a cold and rainy night, a band returning from a raid reached his abode and knocked on the door of his mud hut. He instantly awakened his servant and ordered him to prepare supper for the guests, many of whom had not before even saluted him. The reciter was Fhejd, a camel herdsman, native of Ḳna'.

Verse 4. When pounding coffee, the pestle is first beaten against the center of the mortar on the coffee beans, then on its brim, and is tapped two or three times to shake off the coffee sticking to the pestle and the brim; this sound is much like the deep howl of the wolf. 6. *Masbû'* is a man afraid to go out on a raid, preferring to stay at home near his wife. *Ǧlebba* is a woman who has not married for love but has been bought by her husband. She cannot run away from him because her kinsfolk would have to return what they got for her, and the husband will not divorce her, hating to lose what she has cost him. She shows dissatisfaction by everlasting opposition and quarreling, especially when she finds her husband to be a coward. *Ṭaḳḳ 'aṣijehom* is the tapping with sticks on the she-camels' necks to make them kneel on the ground before a tent or house, where the riders are to be guests. 7. It is for the guests that fresh coffee is made, whereas the other visitors who were attracted by the beating of the pestle in the mortar must be content with yesterday's warmed-up coffee. A *saḥâba* is a dark low cloud, through which the rider has to pass, inhaling its moist smell

721 Monday [or Thursday] which is always favorable to us, *bwağbet aṭ-ṭnên*."

They answer: "O Allâh, may success be our lot! May he grant us luck! *Jâ-llâh maksûm ḫejr allâh ja'ṭi as-sa'ad*."

705 Then they begin to hunt for good camel bags, flour, water
492 bags, and barley for the horses. He who means to go on his mare only seeks someone to carry his food supplies, *zammâl*. If he finds a camel rider who will do him that service, *jezmaleh*, he loads his supplies on the camel and himself rides in the saddle, while the owner sits behind. The mare runs beside the camel to which she is tied. But every owner of a mare generally has a camel of his own and is accompanied either by his slave or a younger relative. Those who ride on camels are always in the majority, and for long raids in the hot season none but she-camels are used. Horses are ridden mainly on short raids, undertaken in the time of *rabi'*. Nor can all the horses in camp be taken out—at least half must be left at home in order to repel a possible hostile attack. All the horses are shod before making a raid, and a few extra horseshoes taken to meet emergencies, *jetanaṣṣel ḥdaha*. They also sew up, generally with horsehair, the vaginas, *jeṣabberûn al-faras*, of mares big with young, especially the older ones, in order to prevent miscarriage.

721 Old men and small boys must not go on a raid. They
701 are left at home to guard the camp. However, a boy of twelve is old enough to join the raiders and may properly do so, especially in the *rabî'* season when neither thirst nor hunger threatens. In the hot months mainly men between 16 and 40
[585 take part. They do not like to be accompanied by a young hus-
777] band, *'arrîs* (sic), in the first year of his married life. This time, called *krân al-'ars*, is not very favorable to important ventures, therefore it is better that the young husband should stay at
[834] home. No custom forbids men to have intercourse with their
[714] wives immediately before starting out, nor is it necessary that they should put on freshly washed clothes. Everybody usually leaves in the clothes he wears at the moment.

721 The preparations for a raid take a considerable time. However, nobody ever knows definitely against which tribe he is going, for the simple reason that the Rwala always have several enemies at once. Only the most intimate friends of the commander-in-chief know his objective, while the rest of the camp is kept guessing. This secret it is necessary to

539*

Já ḫajefin min·al-manâja
min ǧâh melek al-mowt mât
al-mowt mâ fakk as-sebâjə
jâḫoḏ ranâdir al-banât.

O ye who fear death! [know]
That he whom the death angel visits dies.
Death, however, cannot free captured she-camels
Yet can take those who always linger with the girls.

Ranâdir are elegant youths who from love of the girls remain at home instead of going out on raids.

Jâ ḫâjefin min al-manâja
al-mowt mâ ǧâ' leḥ naḏîr
al-ḫowf mâ fakk al-ḥabâri
w-lâ ṭawwal al-'omr al-ḳaṣîr.

O ye who fear death! [know]
That death is not preceded by a herald.
Fear cannot rescue the *ḥabâri* birds [from the falcon's talons]
Nor prolong life, short as it is.

Jâ-hal as-sebâja rûsehen
elja' mâ 'amâmi jelḥaḳûn
nakkâlaten ḫuṭul al-'aǧam
ḏabbâḥaten mâ jarḥamûn.

O riders! ye plunderers, pull up the heads of your mares
Till my uncles come,
Who are carrying arms of Persian make,
Who only slay and know not mercy.

Ahl as-sebâja has the same meaning as *ahl al-ḫejl*, horse riders who throw themselves on the herds and then drive them away as their booty. With *rûsehen eššeṭû* is understood: "lift up the heads of your mares." In order to stop the galloping mares the reins are pulled up short, which makes them raise their heads and slacken their pace. They are to wait till overtaken by their paternal uncles—that is, by their kinsmen, as maternal relatives are not considered kin if not related to the father in some other way. The Persian-made weapons are mainly swords, broad spears, and daggers.

[492]
[602]
[411]

539x

Aṭ'an la'ajni bakraten miš'âf
waẓha' tezedd ḥwâraha
min fowḳ šaḳra čannaha-l-ḥaṭṭâf
w-mu'askaran mismâraha.

I will stab to protect my she-camel with long thick hair on the hump,
Pure white, guiding her young by low murmurs;
I will stab from the back of a sorrel resembling a wild beast,
Whose shoe nails are bent inward.

[231] *Bakra* is a she-camel not yet eight years old. The humps of she-camels which have never carried loads or riding saddles are covered with long thick hair. They also grow very fat. *Waẓha'*, a pure white she-camel, is the most prized among the Rwala. *Ḥwâṛ* is the name given to a sucking camel calf. The careful mother looks back at her young incessantly and warns it by low and short murmurs not to go far away and get lost, *tezeddeh*. *Ḥaṭṭâf* is either a wild beast or a good hunting hound which attacks its prey without being urged. The warrior is mounted on a sorrel which also starts in pursuit of the enemy of her own accord. Nothing [492] will hold her back, except perhaps the sharp pieces of basalt and lava, which may injure her feet. But no such danger threatens the mare of our rider, as her shoes are well nailed on. The nail passes through the horn of the hoof and is then bent inward, *mu'askaran mismâraha*, to prevent its loosening and falling out.

Šiḳḥan ta'âwed lar-ruḥûl
jowm aṣ-ṣabî dawda laha
tišrah 'ala-lli jiṭ'anûn
jowm al-ǧanab jibra' laha.

White she-camels of reddish hue accustomed to carry loads,
As soon as the lad cries *'daw'*
Begin to yearn for those who can stab,
Knowing that the protecting troop will soon join them.

233 *Ruḥûl* means the she-camels carrying smaller loads, especially the tent and its furniture, on the march. They are usually good tempered and will obey the youth whenever he urges them in a quiet voice to turn or to stop. The lad, *ṣabî*, either sits on one of them or walks behind and cries: "*Daw*, O So-

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539* 726* also took part; in some of his poems he had boasted of his bravery and threatened to humble the Rwala. During the attack Meḥda's mare stumbled, *taḳanṭa'at*, and threw him to the ground; fearing for his life, he crawled into the bushy perennials, where the Rwala youths found him. Prince Saṭṭâm, before whom he was brought, let him go free, after some sarcastic remarks. Muḥammad âl Mhelhel, one of the Rwala poets, then composed this poem and sent it to Muḥammad eben Smejr. I learned it from Ḥmâr abu 'Awwâd.

Verse 1. *'Arâmîs* are she-camels which may be depended upon not to run away at night but to shift for themselves in the matter of food and to endure even the greatest fatigue. *Mîd* means far away, distant. *Ḥazm* is an elevation, rather low, but long, and dotted with many small hillocks. These *ḥzûm* usually run parallel. When shining in the sun's rays they assume variegated colors, white, pink, and bluish — whence their name, *mṣâḥamât*, multicolored. 2. The rider's garment is blown up when his camel walks at a fast pace against the wind. His cloak waves like wings, the long sleeves of his shirt fly up above his head, and its hem is lifted up, baring his legs to the knees. When this happens the rider wraps both the lower part of his shirt and the foreparts of his cloak around his legs and presses his knees to the camel in order to keep his garment close to his body, *jistaṣaff*. 3. If the rider wants his camel to go fast for a length of time, he grasps in his right hand the small stick hanging by a band from his wrist and holds it straight out over the animal's head. With the motion of the camel the hand holding the stick moves too; this action is called *herz*, rocking or quick pace. A *manǧûb* is a small stick from which the bark has been peeled off, no matter what its shape may be or what the wood it is made of. *Al-melâḥis* are she-camels which push to the front all the time, so that they must be held back with the stick. Therefore, "*Elḥas ḥaḏ-ḏelûl*, make go back, push back this riding camel," has almost the same meaning as "*Eṣreb ḥaḏ-ḏelûl*, strike, hit, this riding camel." *Nisâ'* is a long, regular pace, during which even a sick man can fall asleep. 4. *Heǧen* is never used in common speech; the poet thus prefers words which are seldom heard. A Bedouin would say *reḏâjeb* or, in the singular, *ḏelûl*. 6. The Weld 'Ali are known to be great lovers of black coffee. They are said always to be roasting, grinding, and making coffee. 7. *Ḥejlen marâwis* signifies a

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